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Interchurch World Movement.
Speakers' manual

Compliments of
Board of Administration

Speakers' Manual

ABRIDGED EDITION

INTERCHURCH WORLD MOVEMENT
OF NORTH AMERICA

45 WEST 18TH STREET NEW YORK CITY

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INTERCHURCH WORLD MOVEMENT

Speakers' Manual

ABRIDGED EDITION

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INTERCHURCH WORLD MOVEMENT
OF NORTH AMERICA

45 WEST 18TH STREET NEW YORK CITY

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PART ONE

CHAPTER I

FACING THE FACTS

TITANIC forces have been released in the world today. Some of them are constructive; most of them appear to be destructive. The hammers of the world-smiths are beating out a new planet. After the crisis of the centuries, civilization is being remade; perhaps reborn. While it is true that the church cannot perish, that the gates of hell cannot prevail against it; that is not enough. For the church merely to exist and gradually change in these critical times would be for her to be false to the very genius of her divine mission in the world. The church must not simply survive the storm that shakes the world; she must take her place as leader among the constructive forces of society. Jesus has a message for today; the church must be his tongue to speak it. He has a work to be done for tortured and despairing humanity; the church must be his feet to run errands of mercy and his hands to reach out and heal the suffering peoples of the earth. No doubt there are some tasks, some details of service, that can be met by small groups working independently. But in the midst of a need so vast as that which confronts Christendom today, in a world war-torn, famine-stricken, and well-nigh crazed with want and fear—to answer to such a summons as sounds today in the ears of all who would follow the Master of mankind—no other method could be thought of except the method of united effort, of universal Christian cooperation. The temper of the times is the challenge to the church.

A Glance at Our Parish

The approximate population of the world is 1,640,000,000. Of this number only 586,000,000, or 36 per cent., is even nominally Christian. There are one billion people to whom the truths of Christianity have not been brought home.

The world has been left distraught by the war. Nearly every country on the globe has suffered inestimable material and spiritual losses. Europe, which formerly made large contributions towards aggressive Christian work, now is unable to care for her own and cries aloud to America for help in the hour of her extremity.

Asia contains nearly half the population of the world—approximately 800,000,000. Of this vast population, only a few millions are Christian.

Africa's 130,000,000 people present several immense problems. South Africa, with its 10,000,000 population is Europeanized and mainly Christian. North Africa, with 40,000,000 inhabitants, is largely

Mohammedan. Central Africa, with 80,000,000 inhabitants, is paga
The Mohammedans of the north are conducting a persistent propagan
to win the pagans of Central Africa to Mohammedanism, and wi
some success. It is reported that for every 33 natives who becon
Christians, 100 become Mohammedans. The African field of missiona
work contains 120,000,000 people.

India's population is 315,000,000; of this great multitude, eva
gelical Christians number approximately three-fifths of one per cen
while one-half of one per cent. are Catholics. China's population
close to 400,000,000; one-tenth of one per cent. are evangelical Christia
three-eighths of one per cent. are Catholics. Japan's population
54,000,000; one-sixth of one per cent. are evangelical Christians; o
seventh of one per cent. are Catholics.

Looking at Ourselves

And what about America? Our country, too, has real need. H
many persons never see the inside of a church? How many childr
do not know what a Sunday school is? That the number is stagger
is already indicated by the early returns of the Interchurch surveys.

The racial problems are as acute here as in Europe. There a
for instance, between three and four million Poles in this country
per cent. of them illiterate), and one million Czecho-Slovaks; th
are more Italians in New York City than there are in Rome, and m
Jews than there are in Jerusalem; there are 300,000 Indians and 400,0
Mexicans in our population; there are special problems presented by
native Alaskan as well as by the population of Hawaii and the W
Indies; there is a Negro question; there are questions appertain
to various itinerant groups who have few opportunities for hear
the word of God; there are a many other questions all pressing
an answer.

For the Healing of the Nations

These are a few of the facts that the church faces today, fa
which have been made more insistent by the war. There are m
millions discouraged and sick of life today than ever before since
dawn of Christianity. Nevertheless, there are millions of other peo
quickened with the gospel of the brotherhood of all men, who rea
that in order that these despondent people may not perish, light m
be brought to them, and hope put in their hearts. But conditions
never be bettered, nor will this be made a new and better world, unl
and until the Christian forces essay unselfishly and unstintingly, in
spirit of Jesus, to work together for the good of all. The recognitio
this fact is the very soul of the Interchurch Movement.

CHAPTER II

ORIGIN OF THE INTERCHURCH WORLD MOVEMENT

THE Cleveland Interboard Conference, which met April 30, 1919, to take the final steps in the organization of the Interchurch World Movement, stated the situation, in its official report, in the following words: "It seems to us to be of extraordinary significance that it [The Interchurch Movement] should come into being at a time when the cataclysm of the world war has prepared the minds of men for religious impressions, thrown down the barriers to missionary advance and created an atmosphere favorable to the review and readjustment of industrial, social, and international relations in accordance with the teachings of Christ."

An Era of Great Movements

Four great movements, that have stirred the soul of the church and quickened the life of the world, may be considered the direct forerunners of the Interchurch World Movement. First among these was the Student Movement, of which Henry Drummond was one of the inspired leaders. This movement later came to be called the Student Volunteer Movement and through its inspiration and work many thousands of missionary recruits have been sent forth from the colleges and universities of America, Canada and Great Britain. From this grew the Missionary Education Movement, the aim of which was to bring the message of missions to the rank and file of youth outside the college circles. After these two great crusades, came the Laymen's Missionary Movement, which taught the American business man what missions meant and what the claim of the world was upon his life and fortune. At about the same time the Men and Religion Forward Movement, impressed the claims of Christ upon the life of the men of America in a remarkable campaign during 1911-12.

Coincident with these great enterprises certain other interchurch organizations were being developed, such as the World's Sunday School Association, the great Bible societies on both sides of the sea, the Christian Endeavor Society, the Young Men's Christian Association, The Young Women's Christian Association, and such humanitarian agencies as the Red Cross. All of these had demonstrated that when definite work was under contemplation Christian people could work together.

The Federal Council of Churches

For a number of years the World's Evangelical Alliance has been sending out messages to Christians of Great Britain Canada and America, urging them to unite in work and prayer for the evangelization of the world. Later came the Federal Council of the Churches of Christ in America, which at once took its place as providing the most feasible program thus far devised for the actual cooperation of the churches in multiple forms of service.

The movement which finally culminated in the organization of the Federal Council, had its early beginning in local communities, the first federation of churches having been the New York City Federation of Churches in 1895. This was followed in 1902 by the Massachusetts Federation of Churches.

The first meeting looking directly toward church federation—entirely of a cooperative character and in no sense looking toward organic union—was held in New York City in 1900. It authorized action that brought about at Philadelphia, the following year, the National Federation of Churches, whose membership was composed of representatives of local churches and federations.

In 1905, a conference of delegates, appointed by the highest ecclesiastical and advisory bodies of the evangelical denominations, was held in Carnegie Hall, New York City. This conference adopted the constitution of the Federal Council of Churches of Christ in America, which, after ratification by the constituent bodies in its fellowship, brought about the final and complete organization of the Federal Council at Philadelphia in 1908. There is no doubt that the work of the Federal Council, for more than a decade, had a great deal to do with preparing public opinion and church sentiment for the advent of the Interchurch World Movement.

The Spirit of Cooperation

It was inevitable that from these seeds of cooperation, sown through a generation of consecrated prayer and effort, such an organization as the Interchurch World Movement of North America should have grown, a movement planned to coordinate the efforts, the gifts and the life service of America and Canada for world-wide humanity.

There is no thought that this new crusade will supersede the other interchurch organizations already in the field. On the contrary, the Federal Council, for example, will continue its splendid work of informing and inspiring the churches for their national and international tasks; but at the same time it will cooperate in every possible way with the Interchurch plans. In fact, many of its leading officials are helping directly in the work of the Movement.

CHAPTER III

HISTORY OF THE INTERCHURCH WORLD MOVEMENT

THE first definite steps looking towards the organization of the Interchurch World Movement of North America were taken on December 17, 1918, when one hundred and thirty-five representatives of American Home and Foreign Missions Boards and of certain interdenominational and undenominational agencies (see below) met in New York City. The call to this conference had been issued by the Executive Committee of Foreign Missions of the Presbyterian Church in the United States, South (See Chapter XXIII). It was the unanimous judgment of the delegates to the Conference that the time had come for the working bodies of the several denominations so to relate their activities as to present a united front to the world.

It is noteworthy that at about the same time an important meeting at Atlantic City, called by the Federal Council of Churches of Christ in America, passed a similar unanimous judgment.

The Birth Certificate

This Conference appointed a Committee of Twenty to draft a plan of interchurch cooperation and report to certain interdenominational agencies which were to meet the following month. Meetings were held in January, 1919, of the Foreign Missions Conference of North America, the Home Missions Council, the Council of Church Boards of Education, the Sunday School Council of Evangelical Denominations in the United States and Canada, the Federation of Women's Boards of Foreign Missions of North America, and the Council of Women for Home Missions. These several Boards unanimously endorsed the statement, or report, and the tentative program outlined by the Committee of Twenty. The endorsement by these six cooperating bodies became, in effect, the official birth certificate of the Interchurch World Movement. A little later the action of these agencies was approved by more than 60 denominational boards, which number has since been increased considerably.

The relationship of the Movement to both the denominations, as such, and to these interdenominational bodies was defined by the General Committee of the Movement at a meeting, held September 24-26, 1919, in the form of an accepted report of the Committee on Denominational Relations as follows:

"It is of first importance that the Interchurch World Movement shall include all the evangelical churches as such.

"As soon as the churches themselves deem it best, the evangelical interdenominational and undenominational agencies should be related to the Movement in order that American Protestantism may present a united front. Meanwhile, the various evangelical interdenominational and undenominational agencies should be invited to cooperate in such ways as do not involve organic relation to the Movement. So far as the leaders of these interdenominational and undenominational agencies have expressed themselves on the subject, they believe in the wisdom of this policy."

During the first three months of 1919, seventeen regional conferences were held in important centers of the United States, in order to ascertain the feeling of all sections of the country. At these conferences the plans and purposes of the Movement were discussed in detail and in this way many valuable suggestions were gained.

In April, 1919, the Pastors' Conference was held at Pittsburgh, when one hundred and twenty-five leading ministers assembled from all parts of the country, to consider the entire program of the Movement. The program was unanimously approved at this meeting.

The Cleveland Interboard Conference (April 29-30 and May 1, 1919), representing the majority of the official denominational boards, and societies of the United States, marked the highest point of the preparatory stages of the Interchurch World Movement. The idea and purposes of the Movement were thoroughly debated. Many questions were asked and answered. More than five hundred men and women who are most closely and officially connected with the home and foreign missionary work and benevolent boards of the evangelical churches of North America attended the Conference. Findings, unanimously adopted at Cleveland, expressed the conviction that the Interchurch World Movement was both providential and imperative.

During the Summer and early Fall a number of important conferences were held by the various departments of the Movement. Among these were the Missionary Education Movement summer conferences conducted this year under the direction of the Interchurch World Movement), and conferences of the Survey Department, the Life Work Department, the Spiritual Resources Department, and the Industrial Relations Department.

The most important conference held during 1919, that is to say since the inception of the Movement, was the third meeting of the General Committee. This conference met in September in Cleveland and acted as a clearing house for all the work of the different depart-

ments so far as they had been organized and were functioning. At this conference the activities of the past and plans for the future were presented. The conference agreed, subject to the approval of the cooperating communions, to conduct a united simultaneous financial campaign sometime next Spring; a resolution was adopted by the conference enabling more religious bodies to take part in the Movement; and finally, a program for the Industrial Relations Department was laid out.

A Leaders' Training Conference was held in Atlantic City, November 5, 6 and 7, 1919. Every phase of the Movement was explained by specialists to the men and women of twelve teams scheduled to start out the first of December to hold conferences in every state in the Union and so spread the Christian message of the hour throughout the United States. Between December 1st and 19th, sixty-seven such conferences were held, the results in attendance and enthusiasm more than justifying expectations.

The World Survey Conference, held at Atlantic City January 7-10, 1920, was the climax of the Movement up to that date. Of the total registration of 1,732 about 1,000 were official delegates of the forty-two cooperating denominations and their boards.

The home surveys told a fresh and thrilling story. The emergency needs of the foreign field, and the new approach and opportunity created by the war were equally impressive. Having faced the facts, the great budgets seemed not beyond the needs. April 25-May 2 was fixed upon for the United Simultaneous Financial Ingathering, the suggestion that this be postponed till February, 1921, not appealing to the delegates. The last third of the conference was given up to free discussion from the floor of reports of committees. A few amendments were made, but the conference was remarkable for the unanimity with which preliminary work and suggested programs were endorsed. All felt that the Movement had arrived, that we were, in Dr. Taylor's words, "in striking distance of victory."

DATE SCHEDULES

United Simultaneous Financial Ingathering, April 25 to May 2, 1920.

May to September, Conservation Conferences, Missionary Education and General Interchurch World Movement Conferences.

Missionary Education Conferences, 1920:

Winter Park, Florida,	June 3 to June 10.
Blue Ridge, N. C.,	June 25 to July 5.
Silver Bay, N. Y.,	July 9 to July 19.
Estes Park, Colo.,	July 9 to July 19.
Asilomar, Calif.,	July 13 to July 23.
Ocean Park, Me.,	July 20 to July 30.
Lake Geneva, Wis.,	July 23 to August 2.
Seabeck, Wash.,	July 28 to August 7.

CHAPTER IV

PURPOSE OF THE INTERCHURCH WORLD MOVEMENT

THE three-fold purpose of the Movement, as officially defined by the Cleveland Interboard Conference, is:

1. To undertake a scientific survey of the world's needs from the standpoint of the responsibility of evangelical Christianity;

2. To project a cooperative community and world program to meet the needs arising from the survey;

3. To discover and develop the resources of life, money and prayer required by the program fixed.

A Combination in Restraint of Waste

This Conference also declared that the Movement is "a cooperative effort of the missionary, educational, and other benevolent agencies of the evangelical churches of the United States and Canada to secure the necessary resources of men and money and power required for those tasks; that it is a spiritual undertaking of survey, education, and inspiration; that it is an instrumentality of cooperation and coordination of administrative agencies, designed to serve, not to supplant them."

On December 17, 1918, the Committee of Twenty, described in Chapter III, outlined the purpose of the Movement to be "to present a unified program of Christian service and to unite the evangelical churches of North America in the performance of their common task, thus making available the values of spiritual power which come from unity and coordinated Christian effort, and meeting the unique opportunities of the new era."

Christian Cooperation Not Church Union

The Report of the Cleveland Interboard Conference strictly delimited the function of the Movement in the following words: "We confirm our definite understanding, that this is not an ecclesiastical movement nor an effort at organic church union. It will not disturb the autonomy or interfere with the administration of any church or board. Neither will it undertake to administer or expend funds for any purpose beyond its own proper administrative expenses. It has a definite and temporary mission. It will not duplicate or conflict

with other denominational agencies. It does not assume responsibility or authority on questions of church or missionary policy, recognizing that these belong to the coordinating agencies and organizations."

Scope of Surveys

Referring to the surveys upon which the nation-wide appeal for money and workers is to be based, the Conference made this comprehensive statement: "We understand that these surveys will not only cover those fields commonly classified as missionary, but will include all evangelistic effort: the religious nurture of children; the enlistment and special preparation of youth for life service; the educational systems of the church at home and abroad—theological, educational and professional; the philanthropic institutions—hospitals, orphanages, asylums and child-welfare agencies; the means for the support of the ministry in retirement as well as in active service; and the contribution of the church to the solution of the definite social and industrial problems of the new day of readjustment and reconstruction."

How well these instructions are being carried forward, in a concrete way, may be judged by a reading of the several chapters in Part II of this Manual.

PART TWO

CHAPTER V

SURVEY GROUP

THE program of the Interchurch World Movement calls for an unprecedented degree of cooperation among the churches of North America in their entire missionary program at home and abroad. Its two-fold responsibility is first to find the facts and second to face the facts. Once the facts are discovered and confronted, the titanic task of the cooperating Christian churches will be to make the kingdoms of this world the kingdoms of our Lord and of his Christ.

Finding the Facts

The first of these two major responsibilities rests on the shoulders of the Survey Group of the Movement. It must learn what is the truth, if the truth is to make us free. In order to acquire the necessary information, not only upon which to base a budget but to plan a world-wide program of action, an elaborate system of home and foreign surveys has been worked out, and is now well under way.

The American Survey Units deal respectively with home missions, education, religious education, hospitals and homes, ministerial salaries, pensions and relief.

The Foreign Survey Department is making an entirely new study of the present situation and needs in the work of American evangelical agencies in all foreign fields.

Home Missions Survey Department

If the churches of Christ are to serve most adequately the communities in which they are situated, and at the same time serve them most economically, they must guard against an unequal distribution of forces. The Interchurch World Movement is laboring to stimulate a feeling of common purpose and common destiny among the churches by means of a common understanding of common tasks, and by helping the several churches of any given community to plan their programs together.

The Department will seek a more scientific method for determining the location of churches. In all probability, its surveys will also result in the determining of a comprehensive and adequate program which can be budgeted in terms of money, leaders, and policies involved.

Heretofore, the location of churches and the decisions as to their programs have usually been determined from the denominational angle with little regard for the plans and activities of any other church. The making of comprehensive maps, showing churches of all denominations, and the furnishing of these maps to each denominational mission board and to each missionary superintendent having supervision of work within the state are among the first steps in the cooperative planning of church enterprise.

After all the local and community factors have been taken into account, the specific needs of each individual church for property, equipment, and staff—over a period of five years—will be set down. All churches that may properly be classified as home mission projects will be admitted to the budget of the Interchurch World Movement.

City Surveys

The Department, through its surveys, will study the problems of the city as a whole—such problems as housing, health, recreation, delinquency, and the like. These will all be studied in relation to all the evangelical churches, for it is obvious that the needs cannot be adequately met by any one church or group of churches.

Rural Surveys

In each rural section, a county supervisor is appointed and a county survey council which directs the supervisor and passes upon the findings. This council is made up of representative ministers and laymen of all denominations in the county. Usually the supervisor is one of the younger trained rural ministers whose church is willing to release him temporarily for this service. The supervisor visits each community and each local church where, in consultation with the people the questionnaires are filled out. The expense of the survey, in each case, is met by the Interchurch World Movement.

Function of the Department

The Home Missions Survey is, first of all, engaged in discovering the unchurched areas and groups, and the unchristian factors in the life of the United States, Alaska, Hawaii, and the West Indies. It will also aid the churches to estimate their own material and spiritual resources and to discover ways and means for developing these to their highest degree of usefulness, so that the individual church may shoulder its full share of community service.

Special Surveys

Special questionnaires have been provided for Negro churches and communities, for distinctly immigrant communities, for small mining and other industrial communities, for Spanish-Americans, for Orientals and for American Indians. Special studies are also being made of exceptional groups, such as the lumber jacks, migratory harvest workers, and laborers in the small fruit and canning factories.

HOME MISSIONS SURVEY

Citygrams

America is becoming city-minded, but the church remains countrified.

The city church has thought too much of services, and too little of service.

Unadaptability has sounded the death knell of many a rural church within the city.

City folks are renters and hence have little community interest.

The city is the battleground of faith and atheism.

The church doesn't dominate the city, but the city dominates America.

If America is to be saved, the city must be redeemed.

There is no adverse condition but that somewhere the church has conquered it.

When city churches cooperate they will conquer the most baffling conditions.

The church can save the city, and through the city save America.

In the New York Metropolitan area about 2,000 Protestant churches face the social and spiritual needs of almost 2,000,000 homes.

With nearly three out of four persons foreign-born or of foreign parentage and with thirty-six languages spoken, the New York area becomes one of the world's greatest missionary fields.

Why City Churches Sell Out

(Suggested outline of address)

Unless it win the city, the church loses out. Failing to adapt its program to the changed population, the church has been steadily losing grip on the city.

I. City growth a modern phenomenon.

II. Three elements in American city:—Rural emigrants, European immigrants, city born.

III. The city church, still rural and without program for immigrant or city born, must reach these elements or sell out.

(*Vide* six following paragraphs for facts)

1. Amazing Growth of Cities

In 1910, 36 million people, or 38.8% of the nation's population, lived in 778 cities of 8,000 and over. In 1800 there were but six cities with a population of 8,000 and over—Philadelphia, New York, Baltimore, Boston, Charleston and Salem, with a combined population of about 200,000 or 4% of the entire population. In 1910 nearly one-tenth of the country's population lived in three cities—New York, Chicago and Philadelphia. The majority of the people in the United States today live in cities of 2,500 and over.

While London is probably 2,000 years old, four-fifths of its growth has taken place during the last century. Paris is more than four times as large as it was in 1800, and Petrograd, up to the outbreak of the war, had increased nearly three-fold in 75 years.

2. Metropolitan Districts

There are twenty-five Metropolitan districts in the United States whose centers are cities containing 200,000 or more inhabitants, and whose area includes land approximately within 10 miles of the city limits.

These areas, constituting the great "City Problems" of the United States are New York, Chicago, Philadelphia, Boston, Pittsburgh, St. Louis, San Francisco-Oakland, Baltimore, Cleveland, Cincinnati, Minneapolis, St. Paul, Detroit, Buffalo, Los Angeles, Milwaukee, Providence, Washington, New Orleans, Kansas City (Mo. and Kansas,) Louisville, Rochester, Seattle, Indianapolis, Denver.

3. Where the People Come From

The remarkable increase in population of our cities is to be accounted for in three ways:

First: By emigration from the rural sections of America.

Second: By immigration from European countries.

Third: By natural increase.

In the early years of our national history cities grew largely through emigration from the rural sections, and in some of the southern and western cities of the United States the population is even now being mainly recruited from the rural sections. In most of the large industrial centers, however, the alien immigrant has been the principal source of population increase.

4. 100% American?

Passaic, N. J., leads with a foreign born element of 52% of its total population of 54,773. Lawrence, Mass., comes next with 48.1%. There are eight other cities in which foreign-born whites constitute more than forty per cent. of the total population, namely: Perth Amboy, N. J., New Bedford, Mass., Manchester, N. H., New Britain, Conn., Lowell, Mass., Shenendoah, Pa., New York, N. Y., Holyoke, Mass. In contrast with these typical American cities, the foreign-born population of Paris is about 8%, of London 3%, and of Berlin 2.6%. Immigration, therefore, is peculiarly a problem of the American city, and presents to the State a challenge in citizenship and to the church a challenge in religion. The foreign-born element is largest in northern and eastern cities.

5. The Misfit Church

The city church has to sell out because it is a misfit. In every city of 200,000 or over, the rural emigrant, who gave the city church its traditions, has become a minor factor compared with the alien immigrant and city-born elements. Nevertheless, the city church, with few exceptions, has remained a rural church. In every city, down-town churches have been forced out of business, because, being bound by rural traditions, they had no adequate program to reach the alien and city born. In New York City alone 68 Protestant churches have been abandoned since 1900, while only 24 churches have been built, 16 of which were for Negro congregations. In the down-town section of Philadelphia, where there were once 79 Protestant churches, there are left today only 38. The Interchurch World Movement is seeking to point out accurately the changed conditions facing the church in the modern city, and to evolve a method and a program to meet successfully the new conditions.

6. A Down-Town Church Program

The seven-day-a-week theatre must be balanced by a seven-day-a-week church. Its pulpit must be strongly evangelistic, and educational upon all social and moral problems. The church must be a church home or club for travelers, visitors and transients, equipped with information bureaus, reading and rest rooms and every other device to make the stranger feel at home. The church must be a recreational center, offering illustrated lectures and moving pictures and the opportunity for religious pageants and educational dramatics. The church must take the lead in the play life of the people.

A Strong Ally

If aliens are won to Christ they will be an entirely new force and one of tremendous power for righteousness,

Because—

1. They are virile in body. America needs the infusion of their stamina and vigor.

2. They are strong in mind. They are illiterate only through lack of opportunity.

3. They are morally sound. The high percentage of crime among children of the foreign-born is due to vicious surroundings in American cities, and lack of moral training.

4. They are inherently religious and have already responded to the Christian approach.

5. Compared to the brief period and extent of Christian effort to reach New Americans it is doubtful if any mission field has ever shown larger results.

A Dangerous Foe

If we permit aliens to become our foe, they will be particularly dangerous.

Because—

1. There are so many of them—17 million in the United States, June, 1919.

2. They are so prolific. Average Polish family, six; Bohemian, five; native stock, two.

3. They live largely in cities, too often in "Little Italy," "Bohemian Hills," "ghettos," etc., cut off from American influence, though in America.

4. They have not yet learned the rightful place of womanhood.

5. They are embittered by wrongs inflicted by contractors and politicians; wrongs resulting from bad housing and growing out of an unsympathetic America.

6. These conditions tend to make them agitators, or victims of agitation.

7. Aliens are not generally in sympathy with America's religious ideals, and offer a ready response to free thought and atheism.

No Man's Land of the Church

The surveys reveal that even in old settled areas there are "No Man's Lands" unreached by the church, adjacent to which are over-churched communities.

A region containing 100,000 foreigners in rural industries is without any church, while nearby there are six churches of one denomination within a radius of two miles.

One section in an eastern state has thirty-six churches within a radius of six miles, while adjoining townships are almost uncared for, and 1,000 children of school age are untouched by any religious influence.

In newer sections there are 5,000 communities wholly unreached by the church. One such county with a population of 22,000 shows only 1,200 church members, and 10,000 living out of reach of any existing church.

Facts Are Dynamic

Not so much fear of the facts but ignorance of them has been the bane of the church. When a business corporation loses ground in any given territory, it is not long in finding it out and discovering the reasons for it. Immediately it gets to work to win back its trade. Churches, on the other hand, lose ground and don't know why. Some of the most remarkable features of the survey, concern, not foreign fields but home churches and facts under the very eaves of their edifices. With the new discovery of their own neighborhoods, there will be no excuse if the churches do not formulate winning programs.

Conservation Which Destroys

The unreadiness of the church to adapt methods and programs to new conditions has too often brought defeat. There is nothing sacred about methods. As customs change, programs must change. For example, nothing in the Bible requires a Sunday morning service to be held at 11 o'clock. Last summer a New York minister experimented with an early morning service, leaving the rest of the day free for out-of-door recreation. Many were attracted to church who under the old program would have cut the service. Fearlessness of this sort will win new victories for the church.

American Education Survey Department

The fundamental purpose of the American Education Survey Department is to discover and develop the agencies which are now equipped or which have the field and constituency which indicate that they should be equipped, for the training of Christian leaders, both lay and professional.

Thirty different Protestant churches have united in the Interchurch World Movement and the survey covers also the religious work done by many of these churches in three hundred and twenty-four tax-supported institutions.

For convenience, the institutions investigated are classified in four groups, the names of the groups and the approximate number of institutions in each group being as follows:

1.	Secondary Schools:		
	Denominational and Affiliated	325	
	Independent	170	495
2.	Colleges and Universities:		
	Denominational and Affiliated	419	
	Independent	104	523
3.	Theological Seminaries and Training Schools:		
	Seminaries	140	
	Training Schools	60	200
4.	Tax-Supported Institutions:		
	State and Municipal Universities	100	
	Normal Schools	224	324
	Total		1,542

Definition of Terms

A denominational institution is one which sustains a formal or organic relation with some ecclesiastical body. This relation, when it exists, is established by a charter provision requiring one or both of two things, namely, the election of all or a majority of the trustees by an ecclesiastical body, or membership of all or a majority of the trustees in some particular church.

An affiliated institution is one not governed by such charter provisions as those mentioned in the preceding paragraph, but which maintains close relations with a particular denomination, having been organized and largely supported by the members of that denomination.

Independent institutions are those which sustain neither formal nor organic nor informal relations with a particular church. Some institutions which were originally denominational or closely affiliated with a particular church have, by the amendment of their charters or the changing of conditions, become entirely independent.

Our Objects

The primary object of the American Education Survey Department is to conduct a survey of the four groups of institutions as named, in order to secure all the important and accessible information concerning them. The immediate and practical reason for gathering this information is the fact that it will form the basis of an appeal for adequate financial support for Christian education in America. There is however, a larger, more permanent, and in this respect, a more important reason for the survey. If the returns are complete and accurate, the great body of information secured, when analyzed and tabulated, will be available for educational studies of the greatest scientific and practical value. The character and needs of particular institutions or groups of institutions will be shown. Worthy institutions will be enabled to prove their worth and show their need for support. Interested individuals will be able to learn the important facts relating to institutions asking their help. Educational standards will be established, and the entire program of American education will be made more effective and beneficial in its relation to the state, the church, and society.

The Fourth Group

The relation of the American Education Survey Department to the group of Tax-Supported Institutions differs from its relation to each of the other three groups. In the fourth group, the Interchurch World Movement is directly interested in religious work done among the students by the various church boards or other church agencies. The survey of these institutions is made in order to show what religious work is done by the churches, under what conditions, and with what results. The survey does not attempt to investigate the character or methods of the institutions as such.

Our Methods

In order to secure the desired information, a questionnaire was prepared for use with each of the four groups of institutions. These questionnaires provide for the reporting of detailed information concerning

the organization and history of the institutions, the number and grouping of faculties and students, the social and religious life of the student body, the vocational distribution of the alumni, the value of the plant and equipment, an analyzed and itemized statement concerning the endowment, income and expenditures, and a statement of financial needs. This information, when sent to the office of the Department, is tabulated and made available for reference. If the plans of the Interchurch World Movement permit, it will be published in a statistical volume similar to the Reports of the United States Commissioner of Education.

How Will the Institutions Be Benefitted?

The Interchurch World Movement is a cooperative movement on the part of many different churches. The interests of the several churches are represented by boards or similar agencies. The budget of the Movement is the summarized statement of the amounts which the church boards have undertaken to get as they work together in the Interchurch campaign. These various amounts are the so-called board or agency budgets. The institutions which will benefit directly from the campaign are those for which provision has been made in the board budgets. Independent institutions, for which no such provision has been made, may receive gifts which are specifically designated for them, but such gifts will not be considered as applying on any board budget or on the budget of the Interchurch World Movement.

Why Are Christian Educational Institutions Needed?

The training of men for the ministry and the work of missions at home and abroad was the task originally set for the American Christian college, and it is still one of the great tasks confronting the institution. The complex needs of modern life, however, demand Christian motive and attitude on the part of all educated men and women. Christian education with increasing power is cultivating this motive and attitude among students in our colleges and universities. The result is that earnest Christian men and women, as they are graduated, are going in increasing numbers into many different altruistic callings. They become physicians, teachers, directors of religious education, physical directors, Y. M. C. A. and Y. W. C. A. secretaries, social workers, deaconesses, nurses, pastors' assistants, evangelists and leaders in many other kinds of work.

AMERICAN EDUCATION SURVEY

Campaign Facts

The Methodist Episcopal Church calls for thirteen thousand new leaders during the next five years to carry out the Centenary program. The Life Work Department of the Interchurch World Movement estimates that we will need one hundred thousand new trained leaders during the next five years.

Dr. Frank W. Bible estimates that Protestantism needs immediately five thousand missionaries in foreign lands in order to bring the work up to the point at which it would have been if the war had not occurred.

Robert E. Speer recently declared that the Foreign Mission Board of the Presbyterian Church could use in their work, from now on, the entire present output of our theological seminaries, leaving none for the ministry in this country.

Dr. Guy Inman is authority for the statement that one thousand missionaries are needed immediately for the Spanish-American program.

Dr. Moss, who conducted the Foreign Survey in India for the Centenary Movement, says that the Methodist Episcopal Church is working in that country on a twenty-five per cent, efficiency basis because of the lack of a sufficient number of leaders. They are baptizing fifty thousand converts per year and turning away one hundred and fifty thousand.

Colleges Produce Statesmen

The seven men who are said to have influenced public sentiment in America more than all the other leaders of that time combined were all graduates from Harvard College. They were James Otis, Oxenbridge Thacher, Samuel Adams, John Hancock, Jonathan Mayhew, John Adams, and Josiah Quincy.

Of the fifty-six signers of the Declaration of Independence, all but nine were educated men. Twenty of them were graduates of five American colleges, namely, Harvard, 8; Yale, 4; University of Pennsylvania, 3; William and Mary, 3; Princeton, 2. These twenty graduates of the struggling American colleges exerted far more influence than all the other members of that body put together. Only two others seem to have had great influence. They were Witherspoon, who was educated in a Scotch university, and Franklin, who was self-educated.

Gifts of the Christian College to the Ministry

"The authorities of the denominations represented in the Interchurch World Movement report that on the average, ninety per cent. of their ministers and missionaries have been trained in the institutions under their own jurisdiction. The lowest estimate made by any of these denominations is eighty per cent. Some denominations report as high as ninety-five per cent. The Disciples report that but ten per cent. of their college students attend their own denominational colleges and yet from that number come eighty per cent. of the leaders of the denomination."

China's Debt to the American College

Sixty years ago the first Chinese student in America was graduated from Yale University. Nearly one thousand Chinese students have now graduated from American colleges and universities. It is said that one-half the Cabinet officers of China are American college graduates. Do we wish to Christianize the East? If so, we must make American colleges Christian.

American Religious Education Survey Department

THE survey of the Religious Education Survey Department will include, in its scope, religious education in the home, in the church and in the community—not only in the United States proper but also in Alaska, Hawaii, and the West Indies.

Duty of the Department

In its system of public schools the state has the machinery by which it hands on from generation to generation the intellectual, social and industrial achievements of the race. The next chapter in the history of democracy must record the development of a piece of machinery by which the moral and spiritual achievements of the race may be transmitted from generation to generation. It will be the duty of the department to point out the fact that it is the inescapable task of religious education to spiritualize the nation's ideals. If this means the setting up of an elaborate system of schools, for religious education, to parallel and complement the secular school system, the Department will not hesitate to say so in plain words, and to draft the plans and specifications showing front elevation and cost estimates.

American Hospitals and Homes Survey Department

Introduction

THE interchurch benevolent institutions face world conditions which make heavy demands on faith, human endurance and the morale of the entire race. They require that every man shall be, not only the "captain of his soul" but the captain of his body.

The work of hospitals and homes includes the three great dynamics of Christian life—teaching, preaching, healing. They, therefore, include the Life Program of Jesus Christ.

No subjects have a greater appeal than the defenceless child or woman, the helpless sick and the destitute aged.

To care for these the Church has three great institutions: Hospitals, to restore health to the sick; children's homes and child welfare, for helpless babies and friendless little ones; and old people's homes, to give sympathy and comfort to the homeless aged.

What the Survey Has Discovered

The Survey of Hospitals and Homes, only partially complete, reveals the fact that large numbers of people who ought to receive medical treatment or bodily cure, cannot be provided for because we do not have room in these institutions. We find that one hospital bed is needed for every 400 people. At the rate the Protestant churches should have, for their annual membership, 66,000 hospital beds, whereas the actual number is 26,000. Protestant churches are, therefore, short 40,000 beds.

The Roman Catholics should have 43,000 beds, but they do have 55,000 beds. Thus they have enough to care for all their own and 12,000 to care for others.

Our Protestant church hospitals give treatment to nearly two million patients annually, and for lack of adequate facilities are compelled to refuse approximately 5,000 daily.

The Survey further shows that it is probable that not more than 200,000 country people receive hospital treatment in one year. This presents a very disappointing condition among people living outside of cities. Investigators find a great many people who need medical and surgical care. They need information concerning the danger of letting diseases run on, and to be instructed and encouraged to secure medical and surgical treatment.

Human Wreckage

If people perish for lack of knowledge, they also suffer physical wreckage for lack of medical and surgical care.

Causes of human wreckage: Ignorance, indifference, medical and surgical neglect, and inefficiency.

Results: Infant mortality, morbidity of children and young people, cripples, and invalids; due to neglect and preventible diseases and accidents.

The remedy: Christian institutions, scientific treatment, salvaging the blighted.

It is for the purpose of salvaging human wreckage as well as preventible remedies that we have these institutions.

HOSPITALS AND HOMES DEPARTMENT

Why Should We Have Church Hospitals?

It is true there are many civic and private institutions, but they have never provided for all the sick and afflicted. The testimony of many church hospitals and homes in cities is that neither the state nor church has ample room for all who need their care. We have church hospitals for the same reason that we have church colleges. The church hospital ministers to the soul, while it cures the body. We need them for their Christian atmosphere and to provide the best medical and surgical treatment for the rich and the poor.

"What Shall It Profit . . .?"

"What shall it profit a man if he gain the whole world (of bodily health) and lose his own soul?"

It has been found that careful ministration to the bodies of men has frequently won their souls to Christ.

A Minister's Testimony

> A noted clergyman in a western city, when brought suddenly to a church hospital was compelled to take a bed in a ward. On one side of him was a Hungarian, on the other an Italian and a Bohemian. Many foreigners were in the ward—one could speak six languages. "The men plead with me not to go to a private room and I enjoyed staying with them. . . . The hospital has a wonderful influence. The nurses are of a splendid character. All are in a Christian atmosphere. This is a great institution with a gracious ministry."

Jesus gave as the first great credential of his ministry, "Go and tell John the things ye see and hear; the blind receive their sight, the lame walk, the deaf hear, the dead are raised up and the poor have good tidings preached to them."

Nowhere in the world is this more perfectly applied than in our Christian hospitals.

A Plan for New Institutions

We plan:

General hospitals for white people in twelve states.
General hospitals for colored people in twelve states.
A tuberculosis sanatorium in Arizona.
Four hospitals for incurables in four states.
Three children's orthopædic hospitals (one in New York City, one in Minnesota and one in Texas).
Ten training schools for hospital executives.
Three homes for retired ministers and missionaries.
Four homes for missionaries on furlough.
Three homes for colored children.

The budget for these fifty-nine institutions calls for $25,400,000. It is expected that only a part of this need can be provided for the first year. But the church cannot turn away from the task. The child has a right to be born perfect, to have healthy parents, a happy home and a better world to live in. The foreigner has a right to the "Golden Rule" of Christianity—to be treated as one whom Christ loved.

What Shall It Profit a Christian?

Though he be considered a great leader—yet neglects the helpless?

Though he win renowned applause—yet regards not Christ's suffering ones?

Though he gain distinguished honor for great things—yet gives not the helping hand?

Our Most Inclusive Institution

Hospitals offer a complete service to all classes, creeds, colors and conditions of men. No church is quite so inclusive and comprehensive in its outreach to all sorts and conditions of men.

The Right of Childhood

Every child has a right to life, good physical care, good education, time to play, and Christian training. When it has no home to care for it, it is the duty of the church to take care of the child.

"All healing is divine healing."

"The Place Where Jesus Lives".

What could be finer than the description of a church home by an orphan inmate as "the place where Jesus lives?" All can't be cared for who need it. Just as the Babe was crowded out of the inn, so ten little children are crowded out of Protestant church homes to one received. One Protestant home had to refuse 500 last year.

Hospital of the Closed Door

A sick person is twice as likely to be admitted to a Roman Catholic as to a Protestant hospital, for the simple reason it has two such institutions to our one. Protestantism should take care of its own sick. Through lack of equipment Protestant hospitals are compelled to turn away 1,825,000 persons annually.

Hospitals Make Americans

One of the most potent Americanizing forces is the hospital. An alien immigrant is apt to be taken advantage of everywhere else, but in the hospital, when he is most susceptible to kindness, he gets the best treatment he has ever had. A certain city hospital treated 43 nationalities one year, two out of three being foreign-born. Protestant church hospitals in the United States give ten million dollars' worth of free service annually. The hospital has long been recognized as one of the most powerful adjuncts of the church in the missionary field. It has similar influence at home, especially among aliens.

Church Home Makes Christians

How many parents can say, as did the superintendent of a Church Home, "All our children on leaving are Christians?" An institution can never be the counterpart of an ideal family circle, yet the superintendent feels, even more than the average parent, the obligation to give Christian training to his charges.

Ministerial Support and Relief Survey Department

TWO strictly defined subjects are committed to the Department of Ministerial Support and Relief. One is adequate support of ministers who are now in the pulpit; the other has to do with financial provision for retired ministers and the widows and orphans of ministers.

It is the intention of the Department to study the situation both comprehensively and minutely, and then to place before the American public an exact statement of the provision that is now being made for men still active in the ministry and of the amount that will be required to enable the Christian church to discharge, as it should, its sacred obligations to those ministers who have worn themselves out in its service.

MINISTERIAL SUPPORT AND RELIEF

Church Relief

How would it do to call this *church* relief instead of *ministerial* relief? It is a bad bargain for the church when it underpays its ministry, just as it would be poor economy for a farmer to underfeed his stock, or for a manufacturer to provide insufficient care for his motor trucks. The church doesn't get the best thinking or the best leadership out of a minister haunted by unpaid bills, fear of the rainy day, and daily sight of wife and children deprived of common necessities. Ministerial relief is also church relief.

Why Ministers Quit

"If I were pastor of a church and my salary had not been raised since the war I would quit." So says a Baptist preacher. And they are quitting, just as teachers are quitting, not because they want to quit or because they have ceased to love their chosen vocation, but because they can't look the butcher and grocer in the face on the salaries paid.

Turn the Tables

Instead of pleading that ministers be better paid, how would it do to turn the batteries the other way, and ask the church what it can say in its own defense for paying pastors less than they earn? An industrial corporation is roundly condemned if it pays its employees less than a living wage. What, then, shall be said of the Christian corporation, still paying the salary of five years ago, with a dollar that is worth only sixty per cent. of its former value?

It Can't Be Done

"A minister must have three things—a college education, a library, and a Prince Albert coat. A wife is a decided asset, and children are desirable. How can he get and keep these necessities on the salary which he receives?"

—*New York Journal*, Dec. 8, 1919.

Slim Chances of Ministers

Minister's	chance of	receiving	$3,000	salary	1 in 100
Lawyer's	"	"	"	"	1 in 5
Doctor's	"	"	"	"	1 in 7
Manufacturer's	"	"	"	"	1 in 10

Young men don't look to the ministry for fat salaries, but so long as the church's estimate of the minister's value is less than a living wage, capable young men will turn to other callings where service is recognized in more generous terms.

Income Tax Doesn't Bother Ministers

Ministers are not complaining about the income tax law, for the majority of ministers do not come within its provisions.

U. S. Income Tax returns for 1918 show that:

Out of 170,000 active ministers, 1,671 come within $3,000 tax limit.

Out of every 100 ministers,	1	received	$4,000 or more
" " " " "	2	"	$3,000 " "
" " " " "	7	"	$2,000 " "
" " " " "	16	"	$1,500 " "
" " " " "	84	"	less than $1,000
" " " " "	13	"	less than $500

Something Wrong

There is something wrong when a business man lets his minister try to live on a smaller salary than the chauffeur who drives him to church. There is something wrong, too, when the average layman, today, in actual amount per member, pays no more for ministerial support than did his father or grandfather or great-grandfather. These wrongs will be righted as soon as the average layman is made to see clearly the injustice that has been done to the minister, the man who has no union, who never strikes, who never demands higher pay, but who suffers greatly in this era of high cost of living.

Foreign Survey Department

The plain purpose of the Foreign Survey Department is to state the world's missionary task as a whole in terms of men and money required in the next five years. An attempt will be made to put what needs to be done towards solving the whole problem of foreign missions in such a way as to make the members of the church of Christ want to have a part in so great an enterprise.

The Questionnaires

It is assumed in all the survey processes, both the home missions surveys and the foreign missions surveys, that the people who know best what is needed for the missionary task in any given area—needs both in men and in money—are those who are at work on the respective fields. Therefore, first of all, questionnaires were made up and sent out with these experts specifically in mind.

The foreign missions questionnaire for example provides for a brief description of the field, and a chart showing its location in the province or other area. The missionaries themselves tell what the local Christians can do toward a five-year program and what effect, in their judgment, will result from the carrying out of this program. The questionnaire is originally the judgment of a comparatively small group of missionaries on the field. It is corrected or modified by a committee drawn from a large area and representing all types of work.

A World Program and a Budget

The data received from all questionnaires are supplemented by all other information available—in libraries, in current literature, or through conference with especially well-informed men. On the basis of the data a tentative program and a budget will be worked out for submission to a conference of representatives of all participating missionary, educational and benevolent boards. An announcement regarding the plans for this conference may be expected very soon.

The World Program will face the whole problem of effective Christian service for America and for the world.

The budget, thus suggested, will then be laid before a series of conferences made up of the men best informed regarding each field, whether missionaries, board secretaries, or men outside missionary circles. At these conferences each division will seek to help each board to reach a judgment as to its proper share of the world budget, asking that the judgment be based not on somebody's guess as to what the church will give, but on what is actually needed in the next five years. The separate budgets of group needs will then be amalgamated in one total budget, which in turn will be tentatively apportioned to the participating denominations, on the basis of respective needs, subject to the final approval of the cooperating communions.

This budget will be the most carefully considered judgment that has ever been given upon the responsibility of the American evangelical churches for Christian service, and will enable the boards to face the particular problems of each field in the spirit of practical Christian cooperation.

FOREIGN SURVEY

Beating Berlin to Bagdad

All the population of Germany could be put in the north of Argentina and all the population of France in the south and they would then be further apart than Berlin and Bagdad.

Magnificent Distances and Opportunities

In Brazil there is more unexplored territory than in all the continent of Africa. One state in Brazil, four times the size of Texas, has not a single evangelical missionary. There are Mexican states with 1,000,000 inhabitants without one evangelical worker, and vast areas throughout Latin America absolutely untouched by the Protestant church. Among 20,000,000 Indians there is not a single Protestant missionary.

Latin America to the Fore

Prompted by the *commercial* appeal, high school and college students in large numbers have taken up the study of Spanish. What of the *spiritual* appeal which at the recent Des Moines convention drew 2,000 out of 7,000 student delegates to the Latin American rally?

Business Awakes to Latin America

Europe used to have the bulk of Latin America's trade, but the United States now recognizes this as our logical market. There are twenty-three North American banks in South America where five years ago there was none. Steamship service is steadily improving.

Church Must Awake, Too

What right have we to grow rich out of trade with the nations of Latin America if we do not send missionaries to meet the intellectual, physical and spiritual needs of the people? Latin America needs the educator, the physician and the missionary with the simple gospel story as much as it needs our trade. All the twenty nations of Latin America spend less on education than New York alone.

A Staggering Task

If the area of the United States were represented by the five fingers of one hand, three of the five would represent India's area. It is the 336,000,000 within this area that makes India's evangelism so staggering a proposition.

Put into this area our	110,000,000
Add Canada's	8,000,000
Drop in Mexico's	16,000,000
Push in South America's	60,000,000
Jam in Africa's	140,000,000
You then have	334,000,000

which is a trifle less than India's population.

How Missionaries Feel Toward the Movement

"The greatest piece of news ever sent out to the missionary bodies." This is the way a missionary in China speaks of the birth of the Interchurch World Movement. Missionaries see the home church gripping the missionary problem with new vision and purpose. This means more men and women, larger schools and hospitals, more money, and better equipment.

China Looks to America

"China is at the door of the Kingdom, and is looking to America to open the door."

—*Dr. Cornelius H. Patton.*

Turning Menace into Opportunity

Had the Christian Chinese remained passive to the Interchurch World Movement, the latter would have been a menace to China. Dr. C. H. Patton immediately followed this statement with the declaration that the Christian Chinese have turned what might have been a danger into a sublime opportunity. Realizing they must prepare for the Movement, they have organized student volunteer, stewardship and evangelistic movements of their own. The Movement will not succeed in any foreign field if superimposed on an unprepared native church. The same thing is true of the American church.

The East Awakes

There is possible peril in the political, social and industrial awakening of the East. To Christian missions it is of greatest significance. In the Philippines the United States has written a new chapter in colonial administration. We have established there a system of education, helped organize industrial life, and promised self-government as soon as the population is ready for it. But this new civilization, inspired under the most favorable leadership, will not be the salvation of the Filipinos, unless it is fundamentally Christian.

Japan's Crying Need of the Gospel

Though far advanced in Western civilization, no Oriental nation so needs the gospel as Japan. The Japanese are wrestling with the evils of autocracy, militarism, industrialism, materialism. In her unexampled prosperity, Japan is in danger of losing her soul. Modern science and ancient superstition cannot permanently exist side by side, but science and materialism may, and this is Japan's menace. Strong democratic forces are stirring in Japan. The leaven of the gospel is needed as never before. "Give us 500,000 Christians in Japan," says Dr. Ebina, Congregational pastor in Tokyo, "and we will redeem the land."

Missions Never So Urgent

China, India, Turkey and other backward Eastern nations are working out their destiny at a time when all the world is in ferment. Introduction of the factory system, with long hours of labor for women and children as well as men, is fraught with grave dangers. Japan is passing through this stage now. The great struggle to secure democracy in government, in social and industrial life is bound to fail unless that democracy is founded upon Christian principles. Never in all the history of Christian missions have the call and the need been so insistent as now.

CHAPTER VI

SPIRITUAL RESOURCES DEPARTMENT

Objectives

THE Interchurch World Movement as a whole is essentially spiritual. The Spiritual Resources Department stresses this fact, and seeks to saturate all the policies and activities of the Movement with spiritual motives and spiritual power. It cooperates with the various forward movements in deepening the spiritual life of the churches and in winning men to Christ. It assists in coordinating programs for prayer in relation to special movements and seasons, and creates and circulates literature on prayer and other devotional topics.

Intercessors to be Enlisted

Intercessors and groups of intercessors are being enlisted by name through the congregational units in all lands to engage in such a program. Enlistment cards, for this purpose, have been prepared and are available.

Family Worship

All communions recognize the value of definite family worship. The Department recommends that the promotion of this phase of the program be emphasized at conferences and other gatherings. Appropriate prayers and selected Bible readings for use in family groups may be obtained from the Department.

From Easter to Pentecost

For fifty days from Easter to Pentecost the appeal is made for a simultaneous campaign of personal evangelism to culminate May 23, 1920, the anniversary of Pentecost. Every community surveyor should be a personal evangelist. Every financial canvasser should be a personal evangelist. This is the real objective of the Interchurch World Movement; to make disciples for Christ. If we fail in this, we fail utterly.

The plans for this campaign include:

Mobilization Day—May 14;
Dedication Day—May 16;
Visitation Week May 16-23.
Day of Pentecost—May 23.

For detailed information see the pamphlet *From Easter to Pentecost.*

Win-One Legion

Whatever circles or groups a pastor may have formed in his church to assist him in the work of personal evangelism should be reinforced both in spirit and numbers for the period between Easter and Pentecost. The Win-One Legion is commended to all our churches. The object of the Win-One Legion is to vitalize and utilize the soul-winning possibilities of every true disciple of Christ. It is the privilege and duty of every disciple of Christ to make other disciples. The Win-One Legion will greatly assist in actualizing the evangelistic ideals of the Interchurch World Movement to make

1. *Every Christian an Evangelist.*

2. *Every Church a center of Evangelistic and Community Service.*

No better season of the year can be utilized by the members of the Win-One Legion than the days immediately after Easter. The joy of the resurrection is manifest. New disciples in their love and loyalty to Christ make the best personal evangelists. Every local church with a Win-One Legion will make an invaluable contribution to the community and county program of evangelistic visitation.

Win-One Legion Suggestions

1. Leaflet describing the work of the Win-One Legion can be secured free.

2. The Win-One Legion Cards, at 25 cents per hundred for separate cards, or 50 cents per hundred for double cards, one to be retained by the signer and the other returned to the pastor.

3. Win-One Worker, by Christian F. Reisner, 10 cents a copy. A vest-pocket companion on personal work. Abounds in practical suggestions for pastors and lay workers.

The above literature can be secured from the Sales Department of the Interchurch World Movement, 45 West 18th Street, New York City.

Mobilization Day, May 14

Purpose. To mobilize the Protestant forces of every county, city, and community for a simultaneous house to house visitation in the interest of Christian friendliness during the week of May 16-23. This visitation is to assure every household having Protestant sympathies that the churches of the community are eager to welcome them to their fellowship and service.

Plan. (1) In every state of the Union there is a state representative of the Spiritual Resources Department of the Interchurch World Movement. (2) There will be selected in every county of every state a county spiritual resources representative. (3) This county representative should request of every local community the appointment of a community committee consisting of the pastors and one layman from each church. (4) This community committee should divide the entire community into as many sections as there are local churches in the community. (5) Each local church organization should be given a definite section of the community to visit during Visitation Week, the size of the section dependent on local conditions. (6) Over each section should be appointed a section leader to see that the section is properly visited.

Program. (1) On the evening of May 14 a supper of all the lay officials of all the visiting teams of all the churches in the community is recommended. (2) The work of visitation described on pages 9 and 10 of the pamphlet, From Easter to Pentecost, should be explained. (3) Each section leader should meet his group before the meeting closes in order to give definite instructions to the visitors. (4) Every lay official ought to be on one of the teams for visitation.

CHAPTER VII

LIFE WORK DEPARTMENT

THE Life Work Department of the Movement, as organized, constitutes a cooperative agency which aims, primarily, to help young men and women find their God-intended life-work. It is designed to meet the need of the hour for trained Christian leadership in every phase of contemporary life, both in America and abroad. To this end it seeks to place before all young people, not definitely engaged in religious work, the duty of dedicating their lives to the conscious service of Christ both as volunteer workers in their own churches and also in their active business or professional careers.

How the Department Functions

The purposes of the Department are carried forward through the activities of two divisional groups—the Recruiting Division and the Vocational and Training Division. These divisions are cooperating with the recruiting and training agencies of evangelical churches in discovering, enlisting and training the increasingly large numbers of employed workers that are needed, and that will be needed, for an adequate Christian program for the whole world. It is estimated that all the Evangelical churches of America will require a total of not less than 100,000 employed workers within the next five years.

How the Divisions Function

The Recruiting Division conducts its work in cooperation with the home, the church, young people's societies, boards of education, mission boards, and other similar agencies. Its mission, as interpreted by those responsible for its program of action, is to provide the widest possible presentation among young people of the facts of the world's need, as revealed by the surveys, and of the basic principles upon which life decisions should be made.

The Vocational and Training Division is charged with the duty of selecting and training vocational counselors and assisting all pastors and church leaders in dealing most effectively with young people in regard to questions about their life-work. A concerted effort, for the first time in the history of the church, is being made to guide safely the youth of both sexes through the valley of decision.

Specific Plans

Broadly speaking, the Department is endeavoring to assist in bringing about a keener realization of the paramount importance of adequate and qualified leadership in the rapidly expanding work of the church of Christ.

Specifically stated, the Department is laboring, as indicated above.

First: To promote the widest possible presentation, among young people, of the facts of the world's need and of the fundamental spiritual principles upon which decisions for service should be made. The cooperation of church leaders and of parents will be sought and enlisted in this enterprise.

Second: To make available suitable literature for a comprehensive and continuous educational campaign on this subject.

Third: To develop the best possible recruiting agencies in all churches, and the best candidate departments in all mission boards. It will be obvious that this work of recruiting, guiding and training candidates cannot be fully turned over by these several departments to any other agency, because of the importance of directly relating the candidate to the employment board during at least a part of his preparation for his life-work.

Fourth: To define and describe the callings that are open to various types of employed workers in both home and foreign fields. These include ministers and workers in all other departments of church activity; teachers in religious and secular schools, colleges, seminaries, and universities; directors of physical and recreational work; Young Men's Christian Association workers and Young Women's Christian Association workers and singers; organizers and leaders of Young People's Societies; deaconesses, visiting nurses, and social workers.

Fifth: To develop new types of special work needed for the general program of the church, such as, for example, trained directors for particular kinds of organized activity either in individual churches or in groups of churches.

Sixth: To cooperate with boards of education and mission boards in aiding worthy and promising students to secure their educational preparation.

Seventh: To bring about a greater degree of cooperation on the part of the ministers and public school teachers in helping young people to find themselves and their life-work.

Capturing the Coach

College president and professor have always bulked large in vocational guidance, but what about the athletic coach, described by Dr. J. Campbell White of the Life Work Department as "the most influential man on the college campus?" The Interchurch World Movement has taken steps to enlist the cooperation not only of the coach but of the fellow who stars in football, baseball, track, crew, tennis or in any college sport. The Life Work Department will try to reach all college students through the fellows whose athletic ability or personality lifts them out of the mass of the student body. If these men can be led to look out upon the world in terms of its social, moral and religious needs the idealism of our student bodies will again direct large numbers of college graduates into the field of Christian service and leadership.

Parents the Biggest Stumbling Block

Half of our missionaries had to overcome parental opposition. The ambitions of parents for their children run along the lines of financial or some sort of material success. In the case of missionary work the thought of years of separation bulks large. Should not a parent be willing to cooperate in discovering God's plan for his child's life? To miss this plan is life's greatest tragedy.

One Half

Thousands who gave themselves without stint during the war are now indulging in selfish ease, but with half the world sending forth a Macedonian call, this is no time to sit in the easy chair.

One-half the world has no Teachers.
" " " " " " Doctors.
" " " " " " Bible.
" " " " " " Christ.

The church is short about 5,000 missionaries in the foreign field. Interchurch leaders estimate that 100,000 new paid religious workers will be needed in the next five years.

When Decisions Are Made

Out of 894 candidates for the ministry, the Southern Presbyterian Church found:

55 heard the call under 10 years;
55 heard the call between 11 and 15;
477 heard the call between 16 and 20;
228 heard the call between 21 and 25;
44 heard the call between 26 and 30;
21 heard the call between 31 and 35;
6 heard the call between 36 and 40;
5 heard the call between 41 and 45;
1 heard the call between 46 and 50;
1 heard the call at 52.

Farms Furnish Most Ministers

	Per cent.
Homes of farmers furnish	48
Homes of ministers furnish	14
Homes of merchants furnish	11
Homes of laborers furnish	4
Homes of salesmen furnish	3
Homes of carpenters furnish	3
Homes of clerical employees furnish	3
Homes of physicians furnish	3
Homes of lawyers furnish	2
Homes of professors furnish	1
Homes of bankers furnish	1
Homes of other professions furnish	7

(From a 12-year study)

City Church Doesn't Breed Ministers

From investigations of 917 candidates for the ministry, it appears that—

Country churches supplied	414
Small towns supplied	329
City supplied	174

CHAPTER VIII

STEWARDSHIP DEPARTMENT

ALL that men possess belongs to God—the earth and the fulness thereof. Men are His stewards—we are not our own for we are bought with a price. These are the fundamental principles of stewardship. The acknowledgment of them by all professed Christians is essential to the success of any plan adopted by the church to execute the commission of our Master.

Purpose of the Department

The purpose of the Stewardship Department is to coordinate the churches in a united effort—in the first place, to Christianize the interpretation of money and the whole attitude of men and women everywhere toward wages and possessions and, in the second place, to inspire regular and adequate support, both spiritual and financial, for the gigantic task of winning the world for Christ.

Program of the Department

The individual congregation will be the unit through which the Department will function as it endeavors to accomplish this two-fold purpose. Some outstanding leader in the congregation should be selected to act as the chairman of the stewardship committee. His duty would be to assist the pastor in every effort to arouse the church members to the importance of carrying out such a program.

Each separate organization within the individual church should be represented on the general committee so that all the plans in the congregation may be coordinated. Promotion groups within certain geographical limits may also be organized to inspire the local groups by means of occasional conferences on the subject of stewardship.

Plans of the Department

The Department's first major objective is the enrolment of the Ten Million League of Christian Stewards, the campaign to reach its climax in February. It purposes:

1. To arrange for the fullest possible cooperation through conferences of stewardship leaders in the various communions.

2. To use state and county training conferences to create enthusiasm for the February Interchurch Stewardship period.

3. To serve as a clearing house for the production and distribution of the best in stewardship literature of all the communions.

4. To prepare programs containing outlines of the various "electives" suggested for the stewardship period and to call attention to the Four Weeks' Program and other programs outlined in Study 7 of "The New Christian."

5. To consider a proposal for a Nation-wide enrolment day in February and a proposal to place enrolment files of enlisted Christian stewards at the headquarters of the various communions concerned.

What Stewardship Meant to One Church

Note how local expenses and missionary contributions of a Connecticut Methodist Church were revolutionized by a stewardship program. Current expense account rose from $1,800 to $3,400, and pastor's salary increased $300. A $100 missionary contribution leaped to $3,000 for work for others. Out of 260 members, 63 tithes pledged 50 per cent. of local and 80 per cent. of missionary budget.

New Angle on Stewardship

Once acknowledged that all we have comes from God, Stewardships' question then becomes, not, How much should I give? but, How much of God's ought I retain for personal or selfish use? God is no beggar asking for alms for his church, and the church has no business begging. Whenever the church has begged, she has gotten money in driblets. Put giving on the stewardship basis, and a continuous stream will flow into God's treasury.

Untapped Resources

If old areas of giving were our sole dependence, the financial appeals of all Forward Movements would be a waste of effort. Wholly new groups must be reached, and depths of generosity, never before available, must be sounded. During the war many a town gave more to the Red Cross in one appeal than they ordinarily gave to all charities in a decade, and subscribed millions to Liberty Loans, where before they had not been able to float their own little bond issues. The patriotic urge of the war revealed financial ability of which they themselves had not dreamed. There is enough money in the country to carry on God's work. Give the people a sense of the need, convince them of the reality of their stewardship, and the response will be adequate.

Giving Grip to Stewardship

A definite proportion of one's income is the only business-like way to approach giving. Says Robert E. Speer, "We need some plain, simple device that will give the principle of stewardship a grip." We have to pay a fixed sum or a definite proportion of income for everything else, why not for the church?

Gold Galore

Never before has America had so much money as it has today. Every deserving cause can get all it needs. If the church underwrites its appeal with hard facts and a forward program based on actual, ascertained need, money will flow into its treasury. If it can show that duplication and working at cross purposes will cease, and that its methods will be as scientific as those of modern business, there is no doubt that the funds will be forthcoming.

Sacrifice Measures Loyalty

Can't we have as fine a spirit of sacrifice for the church as we had for country during the war? We allowed nothing to stand in the way of winning the war. Nothing should be permitted to stand in the way of winning this Christian warfare.

CHAPTER IX

MISSIONARY EDUCATION DEPARTMENT

THE work of the Missionary Education Movement, with whose history of seventeen years of splendid service most of us are familiar, is now carried forward through the channels of the Missionary Education Department of the Interchurch World Movement, of which it has for all practical purposes become a constituent part.

THE TRANSITION

Old friends of the Missionary Education Movement may be assured that the Interchurch Movement is to continue unimpaired the service to our churches which has been the glory of the Missionary Education Movement. Editorial work and manufacture of missionary education texts have been continued in this Department. The well demonstrated ideals developed through years of experience are to be maintained. Text books for the coming season are further along than they have ever been at this time of year. The most important of our texts for adults and young people will be in print probably in March. Eighty tons of paper are already purchased and arrangements made to take the full time of a printing press, so we expect to suffer no disappointment on our printing program.

Advisory Committee of the Department

The advisory committee of the Department is composed of officials of these denominational boards, together with members representing interdenominational bodies, such as the Council of Women for Home Missions, the Federation of Women's Boards for Foreign Missions, the Home Missions Council, Y. M. C. A., Y. W. C. A., and Student Volunteer Movement. At the time of the transfer of the Missionary Education Movement to the Interchurch World Movement seventy-seven distinct mission boards were cooperating through the Movement in its varied forms of missionary education.

Literary Output

Literature now in use 1919-20.

NEW LIFE CURRENTS IN CHINA—*Gamewell*
*A CRUSADE OF COMPASSION—*Allen*
FOREIGN MAGIC—*Cochran*
MINISTERS OF MERCY—*Franklin*
*MOOK—*Sites*
THE HONORABLE CRIMSON TREE—*Ferris*
CHRISTIAN AMERICANIZATION—*Brooks*
BROTHER VAN—*Brummitt*
AMERICANS ALL—*Seaman*
*CALLED TO THE COLORS—*Van Marter*

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* Published by the Women's Boards.

New Literature for 1920-21

THEMES

Foreign Mission Study — The Near East
Home Mission Study — The Church and the Community

Grade	Materials on Foreign Missions	Materials on Home Missions
Adult	*The Near East, Crossroads of the world.* An eight chapter study book, touching Egypt, Syria, Asia Minor, Mesopotamia, and Persia, by William H. Hall, of the Syrian Protestant College, Beirut. Manuscript in hand. Ready April 1, 1920. Cloth, 75c.; paper, 50c.	*The Church and the Community*, by Ralph E. Diffendorfer, to be published jointly with the Council of Women for Home Missions. Ready March 15, 1920. Cloth, 75c. paper, 50c.
Senior (Ages about 17-20)	It is recommended that *Masoud the Bedouin* by Alfreda Post Carhart, be promoted as a reading book on the Near East for young people. Cloth, $1.50.	A book by Ralph A. Felton on the practical problems of the church in community service. For young people or for older groups who wish to study forms of community service. Amply illustrated. Cloth, 75c.; paper, 50c.

Grade	Materials on Foreign Missions	Materials on Home Missions
Intermediate (Ages about 13-16)	*Shepard of Aintab.* A biography of Dr. Fred Douglas Shepard by his daughter, Alice Shepard Riggs. Ready in May, 1920. Cloth, 75c.; paper, 50c.	*Frank Higgins, Trail Blazer.* A biography of the famous missionary to the lumber camps of Minnesota, written by his associate, Rev. Thos. D. Whittles. Ready March 1, 1920. Cloth, 75c.; paper, 50c.
Junior	*Fez and Turban Tales.* Ten stories about boys and girls of the Near East by Isabel M. Blake, formerly of Aintab, and a member of the American Red Cross Commission to Palestine, 1918. Ready in April, 1920. Cloth, 75c.; paper, 50c.	*The City of Is-To-Be.* A book of stories appropriate to the theme, The Church and the Community, by Rev. Jay T. Stocking, of Montclair, N. J. To be published jointly with the Council of Women for Home Missions. Ready in April, 1920. Cloth, 75c.; paper, 50c.
Junior	Supplementary material: Three Near East picture sheets, The Armenians and Syrians, Children of Bible Lands, Egypt. Price 15c. each. Near East Painting Book.	Supplementary material: Picture sheet, Children of the City. Price 15c. The model of a city: cut-outs to be colored.
Primary	*Near East Picture Stories:* Six pictures 9½ x 12½ inches with a story for each in form suitable for telling. Price 35c.	*Children of the Community Picture Stories:* Six child's welfare pictures 9½ x 12½ inches with a story for each in form suitable for telling. Price 35c.
Beginners	Two Near East cloth dolls.	Two American cloth dolls.

Summer Conferences

Missionary Education Conferences are for the purpose of training missionary leaders. It is assumed that all who come are interested in Christian missions. The conferences will broaden the knowledge of missions, instruct in principles and methods of missionary instruction,

and deepen life purposes. These are the conferences which were conducted by the Missionary Education Movement until 1919 when it became the Missionary Education Department of the Interchurch World Movement. The preservation of the high educational ideals which for nearly twenty years have made these the outstanding missionary education conferences of the United States is assured by this department's responsibility in matters of program and management of the conferences. The Interchurch Field Department is responsible for the promotion of the conferences.

Who Can Attend?

Any one may be a delegate, but no invitation is extended to those who do not intend to take a substantial portion of the program. These conferences are not designated as economical summer outings for those seeking recreation or congenial company only. There will be both good company and recreation, but the confessed purpose is to train for better leadership and only those who accept this view are invited. Delegates between the ages of sixteen and twenty will be organized into a group known as Servants of the King. They will be an integral part of the conference, participating in the general program but electing certain courses provided particularly for them.

Relation to Denominational Conferences

Denominational young people's conferences have so greatly multiplied of late years as to prompt the query whether these have met the needs for which the Missionary Education Conferences were originally organized. Those responsible for the denominational conferences would be the first to insist upon the necessity of the Missionary Education Conferences. Young people's denominational conferences usually attempt to cover the whole range of young people's societies. Their courses are of necessity much diversified and elementary. The Missionary Education Conferences specialize on one thing—missionary education—and attract those who have had the advantages of such young people's conferences, or their equivalent, and now seek added training for leadership. The work is not high-brow nor academic, although intensive and fundamental.

Program

Mission Study. The program will provide courses in the mission study text books for 1920-1921. Among these will be: "The Near East —Crossroads of the World," by William H. Hall; "The Church and the Community," by Ralph E. Diffendorfer; and "The Bible and Missions,"

by Mrs. Helen B. Montgomery. Several additional courses will be offered.

Graded Missionary Instruction. In addition to mission study there will be courses in missionary dramatics, story telling, program building and graded missionary instruction for primaries, juniors, intermediates, seniors, young people and adults.

Information and Inspiration

Speakers of national and international fame will present stirring messages at the platform and vesper meetings.

Rest and Recreation

The afternoons of the conferences are kept free for rest and recreation. Field and track events, baseball, tennis, water sports and tramping offer a variety of recreation from which the delegates may choose.

Fellowship

One of the golden opportunities of the conferences is the fellowship of choice missionary workers. Rich friendships result from every conference.

1920 Dates

Winter Park, Fla., June 3 to June 10	Asilomar, Cal., July 13 to July 23
Blue Ridge, N. C., June 25 to July 5	Ocean Park, Me., July 20 to July 30
Silver Bay, N.Y., July 9 to July 19	Lake Geneva, Wis., July 23 to August 2
Estes Park, Col., July 9 to July 19	Seabeck, Wash., July 28 to August 7

Special Information

An enrolment fee of five dollars is charged each delegate. Rates for room and board for the ten days are from twenty dollars up.

The program of each conference will be ready in a few weeks and can be secured upon application.

Reservations

Attendance at all conferences is limited. Reservations will be made as nearly as possible in the order of application. Registration fees will be returned to any who apply after all accommodations are taken.

Address all inquiries to Field Department, Interchurch World Movement, 45 West 18th Street, New York City.

Leader Training Institutes

The Department has only made a beginning in the conduct of leader training institutes, which are held any time through the year in cities. The plan of these is to train local leaders of mission study classes through an intensive five-day course, from Monday till Friday, sessions beginning at five and continuing until nine, with an hour out for supper with an address from the platform.

Variations from this schedule may be made for reason, but experience has shown this to be the most successful plan. Just so soon as an adequate staff has been organized it is the intention of this Department to spread these institutes widely and thus carry help similar to that which the summer conferences furnish to multitudes of people who can never attend the summer gatherings.

The Church School of Missions

Upon these institutes and summer conferences rests the best hope for the CHURCH SCHOOL OF MISSIONS, which is a new idea that should take root over the whole country. The CHURCH SCHOOL OF MISSIONS is the whole church busy in graded missions study classes at the same hour, each class studying its preferred book, either home or foreign missions. The young people's Sunday evening hour has been the favorite time for such a CHURCH SCHOOL OF MISSIONS. The term of the school is six or eight weeks.

But not every church can send ranks of people to these training institutes. This Department has therefore prepared a Mission Study Class Manual and prepares Suggestions for Leaders to accompany each text book. Thus every church with just ordinary people can go forward with the Church School of Missions, if only the planning be done early and carefully. This is perhaps the next important educational step for our churches. This will reinforce the argument for stewardship, will reinforce the pleas for life service, and will give new objects for intercession.

Two-Fold Object

Missionary Education may be thought of (1) as part of our program of religious education and (2) as necessary to develop intelligent and generous support for the Church's missionary program.

1. No literature but the Bible is so valuable for teaching that this is God's world, that He has a plan for everyone, that Christ is the universal Saviour, and that highest joy comes in obedience and service.

2. It is clear that no ample support can be expected when people do not know of missions. Intelligence plus generosity will develop a proprietary interest in the work of the Boards.

CHAPTER X

INDUSTRIAL RELATIONS DEPARTMENT

THE Department of Industrial Relations has been created to cooperate with the denominational agencies in the immediate, concrete and effective application of the great commandment to the problems of human relationship in the community and in industry.

In the parable of the good Samaritan, Jesus taught that we are all neighbors. How can we manifest our love for one another as neighbors and as brothers, unless we know one another, know one another's minds and hearts, the conditions under which we live and do our work in the world? Is it not time that all the knowledge of the world, all the technique of modern scientific inquiry should be put at the disposal of the men and women who are pledged to concrete and sustained obedience to the great commandment?

Purpose of the Department

In this faith, the Department undertakes to study the conditions under which men, women and children labor in this and other lands; to hear what they have to say about their own lives and their own tasks; to hear what employers have to say about the conditions of industry and the problems of management; to gather the most recent and most reliable information from the whole world of business and industry and to point out, with respect to particular problems, the approach towards a solution that is indicated by the life and teaching of Jesus of Nazareth.

Statement of Objectives

The objectives of the Department, as approved by the General Committee of the Movement, are:

1. To formulate and give expression to principles and policies with reference to industrial relationships;

2. To disseminate a knowledge of the historic development of economic and social conditions;

3. To represent the Movement in its relation to outside economic, social and governmental agencies as related to the solution of industrial problems;

4. To insist that the principles of Jesus be applied to all such matter as property, industrial organization, etc.

Gathering the Facts

Because of the imperfect state of our knowledge with respect to the perplexing problems of human relationship in the community and in industry, it is essential that the church should search out the facts in order that it may be competent to point out clearly the way to the just and righteous reconstruction of society.

Scientific surveys are of supreme importance as a means of informing the public of the way in which communities and industries are organized and governed for the service of the people.

Applying the Principles

Nothing is more certain than that a condition of affairs that breeds hatred and engenders strife, violates the principles of the social order in which men ought to live in relation to God as sons, and to one another as neighbors and brothers.

Confronted by precisely such a condition of affairs, this Department has undertaken to ascertain and define, not merely the material facts but also the moral principles involved in all social and industrial relations in the city and town, on the farm, and in industry. Members of its staff are actively cooperating with the leaders of the cooperative movement in spreading, by education, a knowledge of the achievements and the business methods of cooperation. They are collaborating in the groups of farmers to discover the conditions under which farmers, farm laborers and migratory workers live and render their service to the community in order that through knowledge the principles of Jesus may be effectively applied to human relationship in agriculture. They are making industrial surveys in typical industrial communities and in the basic industries; they are amassing facts and working out programs of practical action on such vital matters as housing, minimum standards of living, women in industry, racial relations, child labor, democracy and representative government in industry, immigration, the life of the immigrant in America and his true Americanization.

Interchurch Industrial Conference

In order that its work and plans should be understood and have the full support of the denominations and organizations cooperating in the Interchurch World Movement, the Department held a conference in New York City in October, 1919, which was attended by about two hundred delegates appointed by Home Missions and Social Service Boards, together with a number of sociological, business, labor and governmental experts.

The conference, without any attempt to represent officially the cooperating communions—who could not in any sense be bound by the declarations of a more or less voluntary group—nevertheless felt that a suggestive statement of the consensus of its own opinions, even though not authoritative, might be helpful in outlining those fundamental Christian principles, such as might be applicable to all industrial problems. No attempt was made by the conference to apply specific remedies to particular cases, but rather to formulate a general body of opinion.

Points in the Social Creed of the Churches, Adopted by the Federal Council of Churches of Christ in America

The Church Must Stand:

1. For the equal rights and complete justice for all men in all stations of life.

* * *

3. For the fullest possible development for every child, especially by the provision of proper education and recreation.

4. For the abolition of child labor.

5. For such regulations of the conditions of toil for women as shall safeguard the physical and moral health of the community.

6. For the abatement and prevention of poverty.

* * *

9. For the protection of the worker from dangerous machinery, occupational diseases and mortality.

10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

12. For the rights of employees and employers alike to organize, and for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For a gradual and reasonable reduction of the hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life.

Findings of Interchurch Industrial Conference

The basic ethical principles of individual and social life may be briefly summarized as follows:

1. The inestimable value of the individual and the right of the individual to the fullest development of personality.
2. Service, the supreme motive of human activity and the only true test of human valuation and achievement.
3. The inescapable responsibility of all individuals for complete devotion to the welfare of the whole social order and to the end of establishing a genuine human brotherhood.

We urge upon all parties interested in production, the recognition and application of the following and similar methods for industrial readjustment:

1. The representation of the various parties in the government of industry.
2. The right of workers to organize themselves for the development of just and democratic methods of collective bargaining between organizations of employers and workers. All differences in industry involving human relationship are subject to discussion, and before final action is taken both sides are under moral obligation to confer together through their official representatives, even the minority being entitled to a hearing.
3. The rational extension of cooperative movements in both the production and distribution of goods.
4. In relation to the industrial status of women, freedom of choice of occupation, the assurance of equal opportunities with man in technical and vocational training, the determination of wages on the basis of occupation and service and not upon the basis of sex, the establishment of healthful conditions of employment and an equal voice with men in the democratic control and management of society.
5. The recognition of the right of our twelve million Negro fellow-Americans to economic justice and to freedom from economic exploitation.
6. The recognition of the right of foreign-born laborers to equal opportunities in their conditions of labor; the application of democratic principles to native and foreign-born alike in all relationships.

Justice demands that all channels of publicity and education be kept free for full and impartial discussion.

CHAPTER XI

FIELD DEPARTMENT

THE Field Department is the agency by which the Interchurch World Movement is articulated to the individual church. It is charged primarily with responsibility for setting up the machinery of cooperation that will bring the united resources of evangelical Christianity to bear upon the common responsibilities of the churches. It naturally functions with the Promulgation Group, which also includes the Publicity, Literature, and Periodical Departments.

The Duty of the Department

The first business of the Department is to organize and train a competent field organization through which the Movement can transmit its message. This organization, in turn, will cooperate with the several denominational and interdenominational organizations. It will be clear that the duty of the Department is not so much to formulate general policies for the activities of the Movement as to aid the several departments in carrying forward their particular work in the field. The Executive Committee undertakes to say, in general, what things the Movement, through its departments, should do. It is the function of the Field Department to see that these things are done. It is obvious that, to avoid within the movement the very duplication of effort and competition that the Interchurch World Movement is designed to prevent, no other department or individual should initiate a program and seek to put it in force without reference to the Field Department's carefully matured plans of action. New policies are formulated and new programs of cooperative activity are mapped out as the needs and opportunities of the constituent bodies of the Movement are brought to light by the surveys.

Subordinate Field Units

The administrative unit of the Field Department is the state. In each state an advisory committee is formed, composed of representatives from all cooperating denominations. Additional members are added to secure proper geographical distribution, and a representation of women; also the Survey and other departments of the Movement. The advisory committee selects a chairman, secretary and an executive committee. It nominates a state secretary, who is appointed and confirmed by the Director of the Field Department. This secretary, working with the

advisory committee, is in charge of all the activities of the Field Department in the state. His duty is to secure denominational cooperation, to forward the causes of the various departments, to establish county organizations, to promote all necessary conferences and conventions, and in every way to forward the plans and program of the Movement.

There is also a number of mobile men located at the general office or in specific territories who render any special services which may be required and in general keep the field secretaries in close touch with headquarters.

The United Drive

With such an organization—supported by a barrage of publicity in the news and advertising columns of the religious and secular press and with posters, pulpit utterances and every other available means of reaching the people—the Department will conduct a united campaign for the enlistment of man power and money power to win the world for Christ.

When the necessary finances and workers have been obtained, the Field Department will undertake to set up the machinery by which both may be employed to the best advantage, always consulting, at all points, the wishes of the denominational groups participating in the Movement.

CHAPTER XII

PUBLICITY DEPARTMENT

Mailing List for Bulletin

The control of the mailing list for The Interchurch Bulletin is in the New York office of the Interchurch World Movement, and promises that the Bulletin will be sent to individuals should not be made freely. The Advertising and Distributing Department has entire control of the mailing list.

Thank You!

Never adjourn a convention or conference without passing a vote of thanks to the newspapers for their generous treatment. If the treatment was not generous—thank them anyway. Probably they will do better next time.

The Movement No "Piker"

The Movement believes in paid advertising. Everyone is appreciative of the fact that the Movement has already had free space in the newspapers of the country which, if paid for at advertising rates, would bankrupt the Movement. The Movement appreciates free advertising, especially in these days of the high cost of labor, paper and ink. But the Movement is no "piker," to use the language of the advertising office. Plans are now in preparation for the biggest campaign of paid advertising of the Gospel and the church of Jesus Christ that has ever been attempted. Every speaker has authority to announce this fact and such a statement may well be made in every conference.

CHAPTER XIII

PERIODICAL DEPARTMENT

THE Periodical Department will publish three monthly magazines: *World Outlook*, *Everyland*, and *La Nueva Democracia* (The New Democracy).

World Outlook

World Outlook, formerly published by the mission boards of the Methodist Episcopal Church, was taken over by the Interchurch World Movement with the November number. The magazine will continue to be conducted along undenominational lines, but the number of pages will be increased from thirty-two to sixty-four.

The purpose of *World Outlook* is to tell the world story of applied Christianity. It aims to be an authoritative magazine of world events viewed from the Christian standpoint. It will, from month to month, present, not theory or preachment, but concrete, graphic facts.

The first two Interchurch numbers contain articles by John R. Mott, William H. Foulkes, Franklin K. Lane, A. Mitchell Palmer, Fred B. Fisher, Ernest Thompson-Seton, Frank Crane, Ellis Parker Butler, Toyokichi Iyenaga, and Syngman Rhee. The periodical should serve admirably in spreading vital missionary information and in popularizing the appeal of the Interchurch Movement.

Everyland

Everyland also has been taken over from the Missionary Education Movement. Miss Ethel R. Peyser became editor with the December number. The magazine, which contains thirty-six pages, aims to encourage children in the appreciation of all phases of human life. It is essentially missionary and spiritual in character, the word "missionary" being interpreted in the broadest sense.

La Nueva Democracia

La Nueva Democracia (Spanish—The New Democracy) will circulate in Latin America. It is produced by the Department under the immediate direction of the Committee on Cooperation in Latin America. Dr. Juan Orts Gonzalez is the editor.

The magazine which contains thirty-two pages, aims to bring before the people of Latin America such Christian solutions of present-day problems as are suggested or advocated by the Interchurch Movement. It will, furthermore, serve as a forum in which writers from all parts of the two continents can exchange facts and opinions on the solidarity of the New World and at the same time tend to create a better international understanding and friendship.

CHAPTER XIV

LITERATURE DEPARTMENT

THE principal function of the Literature Department is to initiate and supervise all literature published by the Movement. The Department is designed to serve other departments as fully as possible. It is clear that this can only be done through the freest exchange of ideas with these several departments. In order to insure the fullest measure of cooperation, it is provided that other departments in the movements shall not print or publish any books, pamphlet, leaflet, map, chart or other piece of printing, but shall in all cases obtain whatever is needed through the agency of the Literature Department.

All requests for publication of any material should therefore be made direct to the Department and all manuscripts for printed matter, to be issued over the imprint of the Movement, must in due time and in proper form be submitted to the Department.

The Department seeks to make the printed page carry in effective form the message of the Movement. It standardizes printed matter for systematic use within the organization. It issues the announcement circulars, the workers' handbooks and syllabi, the various department leaflets, reports of conferences etc. It also publishes pamphlets, booklets and books of popular education for the Movement in large quantities at nominal prices.

A descriptive list, No. 459, of literature now available will be forwarded on request.

CHAPTER XV

WOMEN'S ACTIVITIES DEPARTMENT

WOMEN of America are called upon as never before to visualize the need of the womanhood of the world. Women are standing on a higher plane and planning in a broader way than they were before the war. We dare not let them drop back to the old limitations that selfishness and indifference had placed around them.

Women need the Interchurch World Movement. They need to enlarge their views. They need to work interdenominationally, even as they have begun to do in their splendid union institutions on the foreign field.

Everyone agrees that the woman's place is in the home, but her place in the home is also a vital factor in world history and world development. Woman's work is race preservation and race improvement. The pagan nations accept only half of that statement. Christianity accepts the whole.

"We believe that the Interchurch World Movement may be also an interhome and intersex movement," says Mrs. Grace G. Farmer, Director of Women's Activities Department, and Associate General Secretary of the Interchurch World Movement, "and that the day for the segregation of women is gone."

A Declaration of Independence

Mrs. Farmer has formulated a new declaration of independence for women, to show the relation which all women sustain to the Interchurch World Movement. This declaration reads:

"When in the course of human events it becomes necessary for church women to seek closer cooperation with clergy and laymen in the tasks of the Interchurch World Movement, rather than to emphasize the separate and equal station to which the laws of nature entitle them, a decent respect to the opinions of mankind requires that they should declare the policy that they desire to follow.

"We hold these truths to be self-evident—that men and women are intended by their Creator to be free and equal; that they are endowed by the Creator with certain inalienable rights; that among these are life, liberty and the acquiring of spiritual resources. That to secure these rights, departments and divisions are instituted in the Interchurch World Movement deriving their just powers from the consent of the General and Executive Committees.

"Prudence indeed will dictate that women's boards, societies and local federations long established and well organized should not be changed or their methods or achievements lost sight of; and accordingly we intend to conserve all the good of the past and to plan wisely for the future of the womanhood of the world.

"But in this age of cooperation when the segregation of women is no longer in vogue, we solemnly publish and declare that church women are, and of right ought to be, free and independent Christians; that they should share responsibility in any and all departments of the Movement in which they would naturally feel interest and exert influence, and that the director of the Women's Activities Department should consult freely with the directors of other departments in formulating new plans and executing the same. And, for the support of this policy, with a firm reliance on the protection of Divine Providence, we urge all Protestant church women everywhere, to pledge to each other their lives, their fortunes and their sacred honor."

The Department Proposes

1. To serve the boards in all their varied activities without disturbing existing agencies of the evangelical churches.

2. To help organize many more (local) Women's Church and Missionary Federations as suggested by the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions.

3. To enroll 700 volunteer speakers for the 3,000 County Conferences of the Field Department.

4. To offer to women of all cooperating communions training in platform presentation of the *needs* of the mission fields and of the *means* by which the boards aim to meet these needs.

5. To enlarge the constituency of women's boards by persistent publicity of the needs of neglected women and children of all lands through correspondence, literature, committees, conferences.

6. To urge definite study of the new survey material.

7. To make a serious and determined effort to reach, inspire and enlist the unchurched and indifferent women of every Protestant community for Jesus Christ and His program.

Plan of Cooperation

An advisory committee of three from the Council of Women for Home Missions and three from the Federation of Women's Boards of Foreign Missions will assist the Director of the Women's Activities Department in further plans for active cooperation with the work of all other departments of the Interchurch World Movement.

The "Key Woman" and Her Job

In each church a "key woman" should be selected to be the medium of communication, but *every* Christian woman should bear a double relationship to the Interchurch Movement and be doubly interested in its success—first as a church member, second, as a member of a woman's missionary organization. Her program as an individual should be:

1. To maintain Church and board activity.
2. To advertise loyally the advantages of the Interchurch Movement in making for economy, evangelism, and enlargement of plans.
3. To offer volunteer service to her own church and also to the Women's Activities Department of the Interchurch World Movement.
4. To pray constantly that in all plans the spiritual and the cooperative be considered of chief importance.
5. To cultivate enthusiasm for the great power that church women can exert in advertising and working through the Interchurch World Movement.

A Great Potential Force

The Women's Activities Department is dealing with sixty per cent. of the membership of the evangelical churches. Known to all is women's magnificent service in home and foreign mission fields. In the united study of missions and in the publication of text books for interdenominational use women were pioneers, and women's boards were quick to recognize the advantages of cooperation along all lines of the Interchurch Movement.

Over Seven Millions to Work Upon

There are at present ten million women and girls in the membership of the Protestant churches, of whom only two and a half million are definitely enrolled to support the mission enterprise through woman's missionary societies. It is hoped by these Interchurch efforts greatly to increase the constituency of those who will contribute time and talent as well as money to the tremendous projects for the uplift of the women of the world.

CHAPTER XVI

LAYMEN'S ACTIVITIES DEPARTMENT

A NATIONAL conference of laymen was held under the direction of the Laymen's Activities Department of the Interchurch World Movement in the William Penn Hotel, Pittsburg, Pa., January 31, February 1, and 2, 1920.

Purposes of the Conference:

First: To appraise the present times in terms of Christian faith and living. To call all classes of men to definite Christian service.

Second: To bring to each man of the conference—and through the men of the conference to the men of the church everywhere—the conviction of each man's personal responsibility for facing the whole Christian task in order that he may intelligently and fully relate himself to it.

Third: To give attention to all phases of Christian activity in which laymen are now being enlisted; to lay bare great neglected opportunities, and to challenge the men of the church with the entire task of the kingdom.

Fourth: To present and discuss in open forum the programs now being promoted by denominational and interdenominational men's agencies. To find methods by which the strength of the Interchurch World Movement may be added to these programs and to suggest plans by which they may be given the wisest possible distribution.

Fifth: To consider fully the message of the Interchurch World Movement and to offer suggestions for broadening its scope and increasing its power—particularly by bringing forward plans through which the principles of the Laymen's Department may be effectively applied throughout the church and nation.

Sixth: To formulate and release a message to the laymen of the nation.

This message had a continental significance because of the program presented and the emphasis placed upon those spiritual values that alone are adequate for the problems of our disturbed times.

Delegates in attendance:

1. Representatives of all denominational men's movements.

2. Representatives of the Interchurch World Movement.

3. Representatives of the Federal Council of the Churches of Christ in America.

4. Representatives of interdenominational men's organizations.

5. Representatives of particular forms of lay service possible of expansion.

6. Representatives of interdenominational societies having special men's departments.

7. A few representative pastors for counsel and cooperation in order that the plans evolved may be in the fullest harmony with the whole program of the church.

CHAPTER XVII

LANTERN SLIDE DEPARTMENT

THE Lantern Slide Department of the Interchurch World Movement is logically a part of graphic presentation. Functionally it is a part of missionary education.

The work of the Department is done through five divisions: the Lecture Creation Division, the Moving Picture Division, the Photographic Division, the Standardization Division and the Production Division.

How the Divisions Function

The Lecture Creation Division works in intimate cooperation with the various Survey Departments in order to produce the program of promotion and rental lectures needed.

The Moving Picture Division is studying the situation regarding moving pictures now available. Based on its findings, it will formulate and submit to the Executive Committee of the Interchurch a proposed policy for the use of moving pictures as a means of missionary education.

Two expeditions have been sent abroad to get motion pictures in North Africa and the Orient. These films are to be released in part through the regular theatrical channels, under the title "World Outlook on the Screen," with the idea of obtaining wide-spread missionary publicity. Probably none of these films will be available before the end of the summer.

The Photographic Division has charge of all photographic material on hand, except negatives. One of its principal duties is to initiate action for the securing of such additional pictorial material as is needed in order to make a truly adequate picture presentation of missions.

The Standardization Division establishes the standards in both coloring and composition for all slide work.

The Production Division carries on its work through a Photographic Manufacturing Branch, a Coloring Branch and an Assembling Branch. The chief function of the first branch is to manufacture lantern slides. It also has the custody of negatives and does such photographic work as other departments of the Movement may require. The work of the Coloring Branch is to color slides according to standards established by the Standardization Division. The completed lectures are finally assembled by the Assembling Branch, after which they are turned over to the Sales and Rental Department for general use by boards and individuals.

Summary

The primary task of the Lantern Slide Department is to visualize the results of the Survey and the objectives of the Movement in lantern slide lectures to be used by those who are charged with the responsibility of putting those results and objectives before the churches. The second task of the Department is to help any leaders of denominational forward movements, who may desire such help, in the production of the slides needed by their field workers for the carrying out of the field campaign. The third task of the Department, which is of prime importance, is the production of illustrated lectures for use by pastors on a rental basis.

The emergency demands made upon the Department for special sets of slides for the various field campaigns have greatly delayed the regular rental program. Several lecture and hymn sets will be available for the churches after the middle of April.

Plans for the Future

It is hoped that the development of the Lantern Slide Department will ultimately lead to the establishment of a great central photographic bureau that will be the depository of all the photographic material of the various Boards; that will through its photographic plant serve all the Boards in the production of photographic material, especially lantern slides, of a grade that will be an honor to the cause of Christ; that will send out its photographers to all parts of the mission field at home and abroad and secure pictures that will interpret the news of the world in terms of the work of the Church of Jesus Christ.

PART THREE

CHAPTER XXIII

COOPERATING DENOMINATIONAL BODIES AND DENOMINATIONAL FORWARD MOVEMENTS

Adventist

ALTHOUGH the *Seventh Day Adventist* denomination has not formally endorsed the Interchurch World Movement, its attitude is generally favorable. It is sending out Interchurch questionnaires, thus working in cooperation with the Survey Department.

Northern Baptist

The *Northern Baptist Church* has recently embarked on its New World Movement. This is a sequel and extension of its Victory Campaign which was concluded December 1, 1919, and which had for its financial goal the raising of $6,000,000. The New World Movement has a larger program, including a financial goal of $100,000,000; greatly increased church membership and attendance in colleges, universities and theological seminaries; enlistment for service in the ministry and in missionary work, and enlistment of every church member for service, prayer and stewardship.

The New World Movement has been authorized to participate fully in the Interchurch World Movement, and to underwrite a share of the Interchurch expenses.

The denominational survey is practically complete and will be used as the basis of the financial appeal; but account will also be taken of the Interchurch survey, in which the Baptist Foreign Board is cooperating. A Life Service Department has been added to the New World Movement for the purpose of cooperating with the Life Work Department of the Interchurch World Movement, and the same applies to Stewardship and Spiritual Resources.

The Interchurch Movement has been endorsed by the Northern Baptist Convention and by the Home and Foreign Boards.

Southern Baptist

The Southern Baptist Church has been conducting its Seventy-five Million Campaign, a campaign to raise $75,000,000 for a five-year program of work in the home and foreign fields. The only other objects of the campaign noted are securing 100,000 new subscribers for church papers and 100,000 more for missionary publications. The financial drive took place during the week of November 30 to December 7, 1919.

Individual Southern Baptist churches and pastors have indicated their desire to cooperate with the Interchurch World Movement, although the denomination, as such, is not cooperating.

National Baptist Convention (Colored)

The National Baptist Convention, in which are included the New England Baptist Convention and the Lott Carey Foreign Mission Convention, represents all the organized interests of the Colored Baptists of America numbering three and a quarter million members, or approximately two-thirds of Negro Christians in this country. The Baptists plan to raise $9,750,000 in the next five years for Foreign Missions, Home Missions, Christian Education, Church Extension, Ministerial Relief and the work of their Women's Auxiliary. The National Baptist Convention has underwritten a share of the Interchurch budget.

The Seventh Day Baptist

The Seventh Day Baptists have endorsed the Interchurch World Movement and are cooperating with the Survey Department in sending out questionnaires. The General Convention turned the matter over to an executive committee with power to act within the following limits:

"1. In the proposed cooperation the denomination shall function through the New Forward Movement agencies of the Commission of the Executive Committee.

"2. The cooperative movements are to constitute one of the agencies of the evangelical churches.

"3. The cooperation shall involve the following features:

   a. A common survey of the home and foreign fields.
   b. A united propaganda to reach the whole Protestant Church of North America in educational and inspirational campaigns.
   c. A simultaneous campaign to realize the budgets.

d. A full presentation to the Interchurch World Movement of the Seventh Day Baptist budget for all the boards and agencies as approved by the General Conference or the Commission of the Executive Committee.

"4. Cooperation shall be on the condition that the funds raised by the Seventh Day Baptist churches and agencies shall be paid to and distributed through the regular channels of the Seventh Day Baptist churches.

"5. No financial obligations for the administrative expenses of the Interchurch World Movement are to be incurred without the authorization of the General Conference of the Commission of the Executive Committee."

The Scandinavian Independent Baptist denomination is cooperating with the Survey Department and its attitude toward the Interchurch World Movement is generally favorable, although it has not wholly endorsed it.

Church of the Brethren (Conservative Dunkers)

The General Mission Board of the Church of the Brethren has cooperated with the Survey Department and sent out Interchurch questionnaires. On January 28, 1920, the General Boards of the Church of the Brethren decided on cooperation with the Interchurch World Movement and will relate their Forward Movement with the Interchurch program.

Brethren Church (Progressive Dunkers)

The Brethren Church is in the last year of a four-year program which called for 75 life workers and 5,000 new members. A canvass for $300,000 will be made in the spring of 1920.

The Brethren Church is cooperating with the Interchurch World Movement and is underwriting a share of the Interchurch budget.

Churches of God

The Churches of God are conducting a Centennial Forward Movement. This eight-year campaign of Spiritual and Material Advancement was in its third year in 1919. The movement is to double the membership in the Church; to increase Sunday school enrolment by one-third; to place their own literature in the Sunday schools and their "Church Advocate" in every church family, and to raise $280,000, of which 40 per cent. is to go to missions, 40 per cent. to education and 20 per cent. to endowment of the "Church Advocate."

Christian

The Foreign Mission Board of the Christian Church has endorsed the Interchurch World Movement and is cooperating with the Survey Department. The church is conducting a Forward Movement, including the raising of $2,000,000 for benevolences and missionary work during a five-year period, the asking in the spring of 1920 to be $400,000. The denomination hopes to make a ten per cent. increase in membership each year, to lead 1,000,000 souls to Christ through foreign missions, to send out 50 trained life recruits each year, to increase Christian Endeavor 100 per cent., to double prayer meeting attendance and to increase enrolment at denominational colleges. February 4, 1920, the American Christian Convention voted to underwrite the Interchurch budget for their work of Home Missions, Foreign Missions, Education, Sunday school, Christian Endeavor and Publishing.

Congregational

Before the Interchurch World Movement was launched, the National Council of the Congregational Churches in the United States had authorized a forward movement in connection with its celebration of the Tercentenary of the landing of the Pilgrims, the leading financial feature of which forward movement is the Pilgrim Memorial Fund. The minimum amount set for the Pilgrim Memorial Fund is $5,000,000, the purpose being to assist in providing annuities for aged ministers and their dependents. The separate canvass for the Pilgrim Memorial Fund will cease March 31, 1920, at which time it is probable that about $6,000,000 will be assured in subscriptions.

At the meeting at Grand Rapids in October, 1919, the National Council authorized the organization of the Congregational World Movement, the purpose being to bring together in one great enterprise the work of promotion of the missionary, educational, evangelism and recruiting interests of the Congregational Churches. The Congregational World Movement was authorized to cooperate as fully as possible with the Interchurch World Movement. The participation was authorized in the following words:

"That the Interchurch World Movement be heartily endorsed, and the mission boards of the denomination be asked to cooperate with it, and that the commissions on denominational program be instructed to carry forward their task in close relationship to the Movement's plans."

The Council also recommended to the participating boards that they support the Interchurch World Movement financially, and the following boards have underwritten the Movement: American Board of Commissioners for Foreign Missions, Congregational Home Missionary

ociety, Congregational Sunday School Extension Society, Congrega-ional Church Building Society.

The following Congregational boards and institutions are actively articipating in this Movement:

American Board of Commissioners for Foreign Missions;
American Missionary Association;
Congregational Education Society;
Congregational Church Building Society
Congregational Sunday School Extension Society;
Congregational Board of Ministerial Relief;
Women's Board of Missions;
Women's Board of Missions of the Interior;
Women's Board of Missions for the Pacific;
And an important list of theological seminaries, colleges, academies and training schools.

Disciples

The Disciples of Christ endorsed the Movement in October, 1919. Final action was taken by all eight of the national boards of the Disciples at a convention in Cincinnati, October 13-20. They pledged full cooperation in many phases of the work and instructed the proper officers to underwrite an amount of the Interchurch World Movement's administrative expenses not to exceed five per cent. of the board's share in the joint askings of all the participating bodies. The boards also named representatives to the General Committee of the Movement. Thus no further action is necessary to bring about full participation by the Disciples.

At this convention in Cincinnati the eight national boards perfected a plan for united action that is expected to make more simple their cooperation in the Movement. The boards are: Foreign Christian Mission Society, American Christian Missionary Society, Christian Women's Board of Missions, Board of Church Extension, Board of Ministerial Relief, National Benevolent Association, Board of Education and American Temperance Board.

The denomination is conducting a Men and Millions Movement which seems to be the pioneer of large church movements. It began in 1912 when a missionary in China proposed raising $200,000 over a five-year period. This seemed revolutionary, but after F. M. Rains, secretary of the Board of Foreign Missions, visited the foreign field, the amount was increased to $500,000 and later to $1,000,000. The amount was obtained, and this success brought on a much larger program. The movement plans to raise $6,300,000 and to recruit 1,000 workers in the home and foreign fields.

The following boards are sharing in the underwriting of the Interchurch budget: Christian Woman's Board of Missions, Board of Ministerial Relief of the Church of Christ, Foreign Christian Missionary Society and Board of Church Extension of American Missionary Society.

United Evangelical

The Forward Campaign of the *United Evangelical Church* planned to raise $1,000,000 during a five-year period for educational institutions, missionary work, church extension, relief of superannuated ministers; its goals also include rebuilding the family altar, enlisting tithers through a stewardship campaign and laying emphasis upon private prayer. The financial drive took place during the autumn of 1919.

The Interchurch World Movement has been endorsed by the Home and Foreign Missionary Society and the Board of Church Extension. The former is cooperating with the Survey Department.

A special meeting of "The Committee on Episcopal Activities" on January 19-21, 1920, adopted resolutions expressing warmest sympathy with the Interchurch World Movement and recommending that "our ministers and people encourage the Movement in its operations in so far as this is possible," and that our ministers and laymen "attend the various conferences held as much as practicable and study the Movement sympathetically." The special financial campaign having been closed, the United Evangelical Church could not underwrite the Interchurch Movement in the usual way, but the committee recommended "that provision be made to pay such sum or sums in cash as seem equitable to the boards to which this matter may be referred."

Evangelical Association

The Forward Movement of the *Evangelical Association* proposes to raise $2,500,000 in a five-year period. A canvass will be made June 5-20, 1920, for $500,000. Other objectives include 500 young men for the Christian ministry and missions, several hundred young women for missions, deaconesses and special congregational service, 75,000 tithers, the whole church in a covenant of prayer, 100,000 conversions, and 100,000 accessions. The association is cooperating with the Survey Department, and beginning January 1 its general program, with the exception of the financial appeal, has been coordinated with the program of the Interchurch World Movement.

Evangelical Synod

The *Foreign Mission Board of the Evangelical Synod of North America* has not formally endorsed the Interchurch World Movement, but is cooperating with the Survey Department and will send out questionnaires to the Women's Board.

Friends

The Forward Movement of the *Friends in America* has for its purpose the raising of $4,000,000 in the spring of 1920.

The Interchurch World Movement has been endorsed by the American Friends. The Board of Foreign Missions adopted this statement:

"To record our hearty approval of the proposed Interchurch World Movement of North America and to request the secretary to assure the committee on arrangements of our readiness to assume our share of responsibility in the preparations for and prosecution of the plans of the Movement."

Levi T. Pennington, who is director of the Forward Movement, has been attending conferences of Interchurch leaders. While the program of the American Friends was adopted before that of the Interchurch Movement, they are trying in every way to make theirs fit in with the Movement's program.

The *Foreign Missionary Association of the Friends of Philadelphia* has not formally endorsed the Movement, but is cooperating with the Survey Department.

The *Board of Foreign Missions of the Friends Church of California* has not formally endorsed the Interchurch Movement, but is cooperating with the Survey Department and has sent for questionnaires for the Women's Board.

The *Friends Missionary Society of the Ohio Yearly Meeting* has not formally endorsed the Interchurch Movement, but is cooperating with the Survey Department and has sent for questionnaires for the Women's Board.

Lutheran

The *United Lutheran Church* during Thanksgiving week, 1919, conducted a drive in their Double-the-Apportionment Movement, The aims of this Movement were:

To put the finances of the church upon a budget basis; to increase by 100 per cent. the amount given last year to missions and benevolences; to finance by this increase the taking over of abandoned German Missions in Africa; to build up the educational work of the church and to make a special effort to reach unchurched Lutherans.

The Double-the-Apportionment Movement is for this year only,

but the budget system is to be made permanent. The amount of in crease needed will be determined from year to year, the amount calle for the first year being $2,691,000.

The general Lutheran bodies have not as yet taken definite actio on the question of cooperation with the Interchurch World Movement but some of the district synods and general boards have endorsed th Movement.

In the *United Lutheran Church* the Board of Education has take favorable action and is cooperating officially.

The Allegheny Synod strongly endorsed the Movement and me morialized the general body to cooperate.

The Executive Board of the United Lutheran Church, which me on January 8, 1920, decided that the constitution vested authority fo cooperation only in the general body of the church. There can, therefore be no official cooperation with the Interchurch World Movement before October of this year, when the United Lutheran Church holds its biennia meeting in Washington, D. C., unless the Executive Board reverses its decision. Throughout the country there has been unofficial Lutheran cooperation, ministers and laymen serving on State Advisory committees and participating in the surveys.

The *Board of Foreign Missions of the Norwegian Lutheran Church of America* has not formally endorsed the Interchurch World Movement, but is cooperating with the Survey Department.

Mennonite

The *Mennonite Board of Missions and Charities*, while it has not formally endorsed the Interchurch Movement, is cooperating with the Survey Department.

The *Foreign Missions Conference of the Mennonite Brethren Church of North America* has not formally endorsed the Interchurch Movement, but is cooperating with the Survey Department.

The *Board of Foreign Missions of the General Conference of the Mennonites of North America* has not formally endorsed the Interchurch World Movement, but is cooperating with the Survey Department.

Methodist

The *Methodist Episcopal Church* and the *Methodist Episcopal Church, South*, united their efforts in the Joint Centenary Movement. The final askings of the Movement, returnable on a five-year basis, were for $140,000,000, of which $35,000,000 was the share of the Southern Church.

The outstanding results of the Movement, which culminated in the Columbus celebration, June 20-July 13, 1919, were as follows: The financial pledges have exceeded $168,000,000—$28,000,000 more than the goal set; more than 250,000 tithers have been enrolled of the one million aimed at for the whole five-year period; 26,000 names have been received in response to the call for life-work; the Fellowship of Intercession enrolled 225,000 members in the Methodist Episcopal Church, South, and 454,000 in the Methodist Episcopal Church.

The Centenary organization is being maintained practically intact for the year 1920, which is called "Conservation Year," and the emphasis this year is shifted to a Church-wide Revival Campaign.

The point of contact with the Interchurch Movement so far has been in participation in the general organization, with the special objective of the survey as the line of activity in which the churches are authorized to cooperate.

The Joint Centenary Commission has endorsed the Interchurch Movement, is cooperating in its spiritual campaign and has underwritten a share in the expenses of the Movement. The judicatories of the Methodist Episcopal Church do not meet until next year; hence the Church as a body has not had the opportunity of officially endorsing the Interchurch Movement. In addition to the Joint Centenary Commission, the Board of Foreign Missions of the M. E. Church and the Board of Missions of the M. E. Church, South, have endorsed the Interchurch World Movement, and these two boards, as well as the Women's Foreign Missionary Society of the M. E. Church and the Women's Missionary Council of the M. E. Church, South, are cooperating in the survey. The Board of Foreign Missions of the M. E. Church has underwritten the Interchurch budget.

Free Methodist Church

Free Methodist Church of North America. The General Missionary Board of this church is cooperating in the Interchurch survey.

African Methodist Episcopal Zion

The *African Methodist Episcopal Zion Church* is one of the large wings of the independent Negro Methodist churches with approximately 600,000 members. Its Forward Movement calls for $1,000,000 in the next five years. The African Methodist Episcopal Zion Church has underwritten the Interchurch budget.

Methodist Protestant Church

The forward movement of the *Methodist Protestant Church* is known as "The Forward Movement and Increase Campaign." Its financial appeal (for $1,000,000), conducted in May, 1919, was successful in raising three-quarters of the amount set. It is hoped that the balance may be raised by the follow-up campaign culminating in December, 1919. The second part of the program is for the underwriting of the apportionments given to the annual conferences for the general missionary and educational work of the denomination. The third part of the program is the Increase Campaign proper, which will reach its culmination with the ingathering at Easter, 1920, and includes a campaign for increased church membership, for the enrolment of a league of intercessors and of tithers, and for enlistment for life-work in the ministry and in the mission field.

Officials, representing all boards and institutions, met in Pittsburg, January 21, 1920, and adopted resolutions committing them to the Interchurch World Movement and underwriting its budget. Their askings for the year 1920 amount to $1,000,000. "We are in this Movement," writes the executive secretary, "to make our very best contribution."

Wesleyan Methodist

The Forward Movement of the *Wesleyan Methodist Church* calls for the raising of $1,000,000 during a four-year period, and an appeal for $250,000 in the spring of 1920. Other objectives include 7,000 tithers, and increases in life workers, intercessors and new members. Beginning January 1 the general program was coordinated with that of the Interchurch World Movement.

Moravian

The *Moravian Church* has in progress a forward movement entitled "The Larger Life Campaign." The program, which extends well into 1920, embraces as its objectives—increased membership, enrolment of tithers, enrolment of a prayer union and enrolment for the ministry or missionary service. Plans for a financial campaign have not yet been matured, and the matter will not be settled until the Provincial Synod of the Church holds its meeting in June, 1920.

The Moravian Society of the United Brethren for Propagating the Gospel among the Heathen has endorsed the Interchurch Movement and is cooperating in the survey.

Pentecostal

The General Foreign Missionary Board of the *Pentecostal Church* of the Nazarene is cooperating with the Survey Department of the Interchurch World Movement.

Associate Reformed Presbyterian Church

The *Associate Reformed Presbyterian Church* brought its Forward Movement to a conclusion in November. The objectives of the campaign were: To raise $250,000 over a five-year period; to provide more and better institutions of learning; to increase salaries so that religious workers could devote full time to their duties; to provide the mission fields with more laborers and better physical equipment; to form a League of Intercession, and to conduct a campaign of enlistment for Christian service.

The Board of Foreign Missions of the Associate Reformed Presbyterian Church is cooperating in the Interchurch survey.

Presbyterian (Cumberland)

Presbyterian (*Cumberland*). The Women's Board of Missions of the Cumberland Presbyterian Church is favorable to the Interchurch World Movement and is cooperating in the survey.

Presbyterian (Associate)

Presbyterian (*Associate*). This church is "not cooperating formally but is greatly interested."

The Presbyterian Church in the United States (South)

The *Presbyterian Church in the United States* (South) is engaged in its "Presbyterian Progressive Program," extending from September, 1919, to April, 1920. It is a definite and comprehensive program of intercession, stewardship, life-work and increase in membership and Sunday school attendance, with special emphasis on a particular objective for each month. The financial appeal is for $12,000,000 during a three-year period, $4,000,000 to be raised in the spring of 1920.

The General Assembly of the Presbyterian Church in the United States, in May, 1919, adopted the principle of cooperation in and with the Interchurch World Movement, leaving the details of the related program to the Assembly Committee on Systematic Beneficence and Stewardship, which later authorized the different committees (boards) to underwrite the Interchurch budget.

The Executive Committee of Foreign Missions and the Home Board have also endorsed the Movement, and the former is cooperating in the survey.

Presbyterian Church in U. S. A.

The *Presbyterian Church in the U. S. A.* (North), through its New Era Movement, is cooperating closely and cordially with the Interchurch World Movement. Official participation was decided on by the Executive Commission of the Presbyterian General Assembly in October, 1919, when it was also voted to underwrite a share in the expenses of the Movement.

The New Era Movement came into being in May, 1918. Its financial budget is framed from year to year according to the estimated needs of the Church. Its comprehensive program includes Stewardship, Missionary Education, Social Service, Gospel Extension, Every Member Mobilization, and Publicity. Adjustments have been made which bring the New Era and Interchurch programs into the closest possible harmony, and the fullest measure of mutual cooperation has been arranged.

The following boards had already endorsed the Interchurch World Movement previous to the action of the General Assembly: Foreign Board, Home Board, Women's Board of Foreign Missions, Women's Board of Foreign Missions (Occidental), Women's Board of Home Missions.

United Presbyterian

The *United Presbyterian Church* has officially endorsed the Interchurch World Movement through the action of its General Assembly and the fullest cooperation is promised through the New World Movement of this Church.

The program of the New World Movement embraces a financial appeal for $12,500,000 during a three or five-year period; the enrolment of 50,000 Christian Stewards, 100,000 Comrades of Intercession, and the enlistment of young people for Christian service, the enrolment of 75 per cent. of families in the Family Altar League, and new members equal to 12 per cent. of present membership.

The New World Movement plans the fullest possible participation in the Interchurch World Movement. Its calendar has been adjusted so as to harmonize with that of the Interchurch Movement and its financial appeal will be made at the same time. Arrangements are also being made for underwriting a share in the expenses of the Interchurch World Movement.

The following board had endorsed the Interchurch World Movement previous to the action of the General Assembly: Board of Freedmen, Convocation Committee, Board of Home Missions and Board of Foreign Missions. The last is cooperating in the survey.

The Boards of Ministerial Relief, Church Extension and Freedmen have underwritten the Interchurch budget.

Protestant Episcopal

The *Protestant Episcopal Church* while believed to be in sympathy with the Interchurch World Movement has not endorsed the Movement. The Church is now conducting a Nation-Wide Campaign of education and inspiration. The stated purposes of this campaign are to make a survey of the Protestant Episcopal Church at home and abroad that the compelling facts of the Church's task may be brought to the attention of every member and to raise a fund sufficient to meet the needs of the church for a period of three years. The total is $42,000,000, of which $14,000,000 will be raised in the spring of 1920. During the financial drive there will be an Every Member Canvass. Other objectives include 700 new clergy and 770 new paid workers. The New York Diocese of the church, while cooperating with the Nation-wide Campaign, had planned a campaign of its own but is independent in name only. Dr. Robert W. Patten is the national director of the Nation-wide Campaign and Frank Merrill is director of the Every Name Campaign, the effort of the New York diocese.

19,542

Reformed Church in America

It was in June, 1918, that the General Synod of the *Reformed Church in America* authorized a Five-year Progress Campaign. The object was to revitalize church activity. A survey of the home and foreign fields was made and a financial drive to get $5,500,000 was decided upon. Beside the financial goal these ten points of Progress were set up for each church: (1) to endeavor to double the communicant membership; (2) to endeavor to obtain at least one candidate for the ministry; (3) to provide efficient training for Bible school teachers; (4) to organize young peoples' societies into training schools for Christian service; (5) to see that every member is a regular subscriber or reader of some Reformed Church periodical; (6) to organize an effective men's missionary committee; (7) to enlist every woman of the church in women's missionary organizations; (8) to adopt systematic and proportionate giving; (9) to contribute pro rata to all denominational boards; (10) to render efficient community, national and world service.

The month of November, 1919, was devoted to a special Go-to-Church Campaign; January, 1920, was set apart for a Christian Stewardship Campaign; in March, 1920, the financial drive will take place.

The Church has endorsed the Interchurch World Movement; action having been taken by the General Synod, Women's Board of Foreign Missions, Women's Board of Domestic Missions and the Board of Foreign Missions. The last named Board has sent out Interchurch questionnaires for itself and for the Women's Board also. The Board of Foreign Missions has voted to underwrite the Interchurch budget.

Reformed Church in the United States

Through its Forward Movement now in progress the *Reformed Church in the United States* plans to raise $12,000,000 for use over a period of five years in the promotion of missionary and educational work and for ministerial relief. Surveys of the home and foreign fields are being made and a canvass for $2,500,000 is planned for the spring of 1920. The Church proposes to form a League of Intercessors and to instruct members in the practise of Christian Stewardship. Attention was called to the campaign as a September Rally Day. The challenge to the Fellowship of Intercession was got under way in September and the Fellowship of Stewardship was launched in October. Sunday, December 7, was Enrolment Day in the Fellowship of Stewardship and the goal was to enroll at least 25,000 tithing stewards. The General Synod, the Board of Foreign Missions, the Board of Home Missions, and the United Missionary and Stewardship Committee have endorsed the Interchurch World Movement. Interchurch questionnaires are being sent out by the Board of Foreign Missions, for itself and for the Women's Board also.

United Brethren in Christ

The United Enlistment Movement of the *United Brethren in Christ* endorsed the Interchurch World Movement in February, 1919.

Surveys have been made in the home and foreign fields. An educational and ministerial survey and a Sunday school survey have also been made.

The Enlistment Movement is promoting the Stewardship of Life, the Stewardship of Intercession, the Stewardship of the Gospel.

Up to February 21, 1920, 1,200 young men and women had enrolled as life-work recruits for the ministry and missionary work, 18,000 tithing stewards were enrolled, and 40,000 intercessors. The financial goal is $4,000,000 for the next two years, and $10,000,000 for the next five years.

The movement includes one million dollars for a Preachers' Pension Bureau.

The Home Missionary, Church Erection and Foreign Missionary Societies at their meeting in Harrisburg, December 3-6, 1919, authorized underwriting the budget of the Interchurch Movement.

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

GENERAL BUDGET STATEMENT FOR 1920 CAMPAIGN

Denomination	Total Campaign Budget 1920	Foreign Missions	Home Missions	American Education	American Religious Education	American Hospitals and Homes†††	Ministerial Support and Relief	Special Items (Not classifiable in preceding columns, e. g. War, Relief, Temperance, etc.)	Portion of Campaign Budget to be Paid in 1920
Advent									
Advent Christian Church	**$35,000**	.....	$35,000	.....	.....	.....	.....	.....	$35,000
Baptist									
Northen Baptist Convention	*130,533,000	*$34,041,071	*46,041,304	*$33,940,000	*$2,721,125	*$1,000,000	*$8,550,500	*$4,060,000	26,106,606
National Baptist Convention	*10,250,000	*2,200,000	*3,850,000	*d2,600,000	*685,000	.....	*350,000	*565,000	2,050,000
General Baptist	272,500	15,000	57,500	170,000	10,000	.....	20,000	.....	272,500
Brethren									
Church of the Brethren	3,219,598	606,798	532,800	2,000,000	40,000		40,000	.....	3,219,598
Brethren Church	200,000	45,000	45,000	75,000	20,000	15,000	.....	.....	200,000
Christian									
Christian Church	727,693	99,725	211,468	406,500	10,000	.....	.....	.....	727,693
Congregational									
Congregational Churches	16,508,470	6,553,470	5,920,000	2,246,400	18,600	.....	1,720,000	50,000	16,508,470
Disciples									
Disciples of Christ	12,501,138	2,488,352	2,064,965	6,000,000	197,331	1,499,050	226,000	25,440	12,501,138
Evangelical									
Evangelical Association	1,394,260	108,000	432,760	.....	.....	538,500	315,000	.....	1,394,260
United Evangelical Church	305,983	.....	305,983	.....	.....	.....	.....	.....	305,983
Friends									
Society of Friends in America	4,532,081	344,038	588,043	*3,250,000	27,500	.....	25,000	297,500	1,932,08
Society of Friends in California	40,000	40,000	.....	.....	.....	.....	.....	.....	40,000

HOLINESS									
Holiness Church	50,000					50,000			50,0
LUTHERAN									
Evangelical Synod of N. A.	1,846,521	276,021	153,000	100,000	17,500	300,000	1,000,000		1,846,52
MENNONITE									
Gen'l Conference of Mennonites	82,000	82,000							82,00
METHODIST									
Methodist Episcopal Church	c34,485,737	a16,500,000	b11,782,872	2,050,000	100,000	427,865	2,125,000	1,500,000	34,485,73
Methodist Protestant Church	1,745,866	467,035	473,300	406,644	25,912	172,975	200,000		1,745,8
Free Methodist Church of N. A.	*6,234,986	*2,141,230	*2,247,180	*1,406,250	*50,000		*390,326		1,246,99
African Meth. Epis. Zion Church	212,000	52,000	50,000	†60,000			40,000	10,000	212,00
Colored Meth. Epis. Church	250,000			250,000					250,00
Ref. Zion Union Apostolic Church	17,263		17,263						17,26
PRESBYTERIAN									
Presbyterian Church in the U.S.A	44,970,000	18,530,929	14,584,251	6,661,425	1,114,569		2,055,839	2,022,987	44,970,00
Pres. Church in the U.S. (South)	7,865,445	2,928,754	2,730,091	1,606,600	100,000		500,000		7,865,44
Associate Ref. Presbyterian Synod	392,264	††198,450	43,814	150,000					392,26
Reformed Presbyterian Church of N. A. Synod	529,472	175,000		354,472					529,47
United Presbyterian Church	*31,977,457	*12,537,540	*8,705,305	*8,264,960	*103,943	*1,013,075	*1,352,634		6,395,49
REFORMED									
Reformed Church in America	2,136,091	800,000	1,101,441	†220,250	14,400				2,136,09
Reformed Church in the U. S.	*16,916,085	*5,519,305	*5,796,780	*3,850,000	*550,000		*1,200,000		3,383,21
UNITED BRETHREN									
Church of United Brethren in Christ	**6,546,662	**911,770	**1,999,917	**2,768,930	**126,045	100,000	***400,000	***240,000	4,548,66
TOTAL	$336,777,572	$107,661,488	$109,949,037	$78,837,431	$5,931,925	†††$5,116,465	$20,510,299	$8,770,927	$175,448,34

*Five year budget to be subscribed in 1920.

**Budget to be subscribed in 1920; part to be paid in 1920, part in two years.

***Two year budget to be subscribed in 1920.

†One-fifth of five year budget.

††Budget not yet approved by national board.

†††Budgets approved by national boards only are included in this column.

a. The Methodist Episcopal Foreign Missions Budget is composed of:
   1. $10,500,000—the Centenary amount of the Board of Foreign Missions, which has already been subscribed.
   2. $6,000,000—the budget of the Women's Foreign Missionary Societ

b. The Methodist Episcopal Home Missions Budget is composed of:
   1. $10,500,000—the Centenary amount of the Board of Home Missio and Church Extensions, which has already been subscribed.
   2. $607,872—the budget of the Women's Home Missionary Society.
   3. $675,000—the budget of the Freedmen's Aid Society.

c. This total includes $21,000,000 which was subscribed in the Centenary Cam paign.

d. $500,000 of this amount subject to confirmation by the National Bapti Campaign Commission.

CHAPTER XXV

OFFICERS AND COMMITTEES AND INTERCHURCH DIRECTORY

HEADQUARTERS: 45 WEST 18TH ST., NEW YORK CITY

OFFICERS GENERAL COMMITTEE

Robert Lansing, Chairman
Fred B. Smith, Vice-Chairman
William B. Millar, Secretary
S. Earl Taylor, General Secretary
George M. Fowles, Treasurer

GENERAL COMMITTEE

J. Y. Aitchison
Mrs. J. S. Allen
Henry J. Allen
Stonewall Anderson
W. B. Anderson
Alfred W. Anthony
Joseph H. Apple
Henry A. Atkinson
Mrs. Anna R. Atwater
F. W. Ayer
John Willis Baer
E. P. Bailey
Rhodes S. Baker
A. R. Bartholomew
W. B. Beauchamp
Miss Belle H. Bennett
Mrs. Fred S. Bennett
Joseph F. Berry
Edgar Blake
H. A. Boaz
Henry Bond
Charles D. Bonsack
Mrs. Willaim Boyd
Gilbert H. Brink
Fletcher S. Brockman
Charles A. Brooks
Arthur J. Brown
C. S. Brown
Frank L. Brown
J. W. Brown
Edmund deS. Brunner
William Jennings Bryan
P. James Bryant
George E. Burlingame
F. W. Burnham
Miss Nannie H. Burroughs
Charles E. Burton
Mrs. John S. Bussing
Miss Helen B. Calder
Mrs. H. C. Campbell
James Cannon, Jr.
R. A. Carter
James H. Causey
William I. Chamberlain
W. Palmer Clarkson
George W. Clinton
Miss Eliza P. Cobb
F. G. Coffin

L. J. Colman
Mrs. F. G. Cook
William C. Covert
Stephen J. Corey
A. E. Cory
Miss Mabel Cratty
Mrs. E. C. Cronk
John C. Dancy
Josephus Daniels
Dwight H. Day
E. L. Day
William Horace Day
William T. Demarest
Warren H. Dennison
W. R. Dobyns
William E. Doughty
Frank C. Dunn
John J. Eagan
Lucius R. Eastmen
David M. Edwards
Mrs. William H. Farmer
Fred B. Fisher
D. D. Forsyth
Harry E. Fosdick
William Hiram Foulkes
A. D. P. Gilmour
W. H. C. Gould
C. E. Graham
Ross A. Hadley
Fred P. Haggard
Ernest F. Hall
John W. Hancher
Ralph S. Harbison
Abram W. Harris
Mrs. Ida W. Harrison
William I. Haven
John R. Hawkins
Will H. Hays
Miss Mabel Head
Hugh A. Heath
J. W. Heininger
Hubert C. Herring
Edgar P. Hill
Miss Margaret E. Hodge
Robert M. Hopkins
S. S. Hough
George B. Huntington
S. G. Inman
George Innes
J. Albert Johnson
Clyde R. Joy
Robert L. Kelly
J. W. Kinnear
Mrs. DeWitt Knox
A. S. Kreider
William E. Lampe
Walter B. Lasher
Marion Lawrance
John B. Lennon
R. A. Long
I. N. McCash
Mrs. J. H. McCoy
Francis J. McConnell
W. E. McCulloch
Mrs. Willaim F. McDowell
W. L. McDowell
Homer McMillan
W. F. McMurry
Charles S. Macfarland
R. E. Magill
John T. Manson
Alfred E. Marling
John A. Marquis
L. Wilbur Messer
R. H. Miller
Carl E. Milliken
James H. Mohorter
Mrs. W. A. Montgomery
E. C. Morris
John R. Mott
G. W. Muckley
Thomas Nicholson
A. R. Nicol
Frank Mason North
E. E. Olcott
F. W. Padelford

W. G. Parks
Cornelius H. Patton
Mrs. Henry W. Peabody
George Wharton Pepper
C. H. Phillips
W. W. Pinson
Daniel A. Poling
Charles H. Pratt
Mrs. Charles Prescott
H. C. Pritchard
Joseph C. Robbins
Raymond Robins
John D. Rockefeller, Jr.
G. M. Rodefer
G. E. Raitt
F. W. Ramsey
Lewis T. Reed
Fleming H. Revell
Leonard W. Riley
C. E. Schaeffer
H. Franklin Schlegel
L. H. Seager
John L. Severance
Charles H. Sears
William A. Shanklin
Frank M. Sheldon
D. C. Shull
A. C. Siddall
F. E. Smith
Mrs. Theodore G. Soares
Robert E. Speer
James M. Speers
J. B. Spillman
John T. Stone
John Timothy Stone
Warren S. Stone
Herman F. Swartz
Henry H. Sweets
Graham Taylor
David W. Teachout
I. A. Thomas
C. H. Tobias
F. P. Turner
James I. Vance
W. R. Warren
Charles R. Watson
George T. Webb
H. H. Weber
Fred A. Wells
Mrs. Katherine Westfall
Thornton Whaling
Charles L. White
J. Cambpell White
Herbery L. Willett
J. H. B. Williams
J. O. Winters
Mrs. May Leonard Woodruff
M. R. Zigler

EXECUTIVE COMMITTEE

John R. Mott	Chairman
William Hiram Foulkes	Vice-Chairman
William B. Millar	Secretary
George M. Fowles	Treasurer
S. Earl Taylor	General Secretary
Robert Lansing	Chairman General Committee
Fred B. Smith	Vice-Chairman General Committee

EXECUTIVE COMMITTEE (*Cont'd*)

J. Y. Aitchison
Joseph H. Apple
W. B. Beauchamp
Mrs. Fred S. Bennett
Mrs. William Boyd
Frank L. Brown
William I. Chamberlain
A. E. Cory
D. D. Forsyth
Abram W. Harris
John R. Hawkins
Hubert C. Herring
Miss Margaret E. Hodge
John A. Marquis
A. R. Nicol
Mrs. Henry W. Peabody
John D. Rockefeller, Jr.
D. C. Shull
Robert E. Speer
James M. Speers
Warren S. Stone
H. F. Swartz
David W. Teachout
James I. Vance
Charles R. Watson
Charles L. White

CABINET

S. Earl Taylor.....General Secretary
J. Y. Aitchison.....Associate General Secretary
Abram E. Cory.....Associate General Secretary
Miss Mabel Cratty.....Associate General Secretary
William E. Doughty.....Associate General Secretary
Mrs. W. H. Farmer.....Associate General Secretary
Fred B. Fisher.....Associate General Secretary
William H. Foulkes.....Associate General Secretary
George M. Fowles.....Associate General Secretary
Fred P. Haggard.....Associate General Secretary
William B. Millar.....Associate General Secretary
Daniel A. Poling.....Associate General Secretary
J. Campbell White.....Associate General Secretary

ADMINISTRATIVE OFFICERS

S. Earl Taylor, General Secretary

Fred P. Haggard, Group Executive for Survey Group
William B. Millar, Group Executive for Auxiliary Group
Abram E. Cory, Group Executive for Promulgation Group
Daniel A. Poling, Group Executive for Educational Group

ORGANIZATION AND METHODS UNIT

John H. Williams

SURVEY GROUP

Fred P. Haggard, Group Executive
F. J. Zimmerman, Associate Group Executive
M. N. Westcott, Budget Representative

EXPOSITION DEPARTMENT

(Not fully organized)
P. J. Burrell, Acting Director

GRAPHICS DEPARTMENT

Lamont A. Warner, Director
E. H. Vogel, Assistant Director
Architectural Divison—P. Schulke, Superintendent
Illustration Division—James F. Young, Superintendent
Map Division—H. C. Bartels, Superintendent

LANTERN SLIDE DEPARTMENT

Sumner R. Vinton, Director
Wallace F. Hatch, Associate Director
Lecture Creation Division—Robert Goldsmith, Superintendent
Moving Picture Division—H. H. Casselman, Superintendent
Moving Picture Service Branch—A. W. Courtney, Manager
Photographic Division—Hiram G. Conger, Superintendent
Photographic Service Branch—J. A. Brown, Manager
Production Division—Lewis B. Newell, Superintendent
Coloring Branch—Robert P. Gray, Manager
Order Branch—
Slide Assembly and Binding Branch—Miss A. Shaw, Manager
Photograph Production Branch—A. R. Savastano

RESEARCH AND LIBRARY DEPARTMENT

James L. Mursell, Acting Director
Investigation Division—
Library Division—Miss Frances Cummings, Superintendent
Research Filing Division—Miss Frances Cummings, Superintendent

STATISTICAL DEPARTMENT

W. B. Hollingshead, Director

Foreign Survey Department

J. F. Zimmerman, Acting Director

Assistant in Charge of Mission Field, J. F. Zimmerman, Acting

Assistant in Charge of Foreign Mission Agencies, J. W. Hawley

Assistant in Charge of Coordination, Eric M. North

Africa Survey Division—Sydney J. L. Crouch, Superintendent
Fred R. Bunker, Superintendent

China Survey Division—Frank W. Bible, Superintendent

Europe Survey Division—E. F. Fuessle, Acting Superintendent

India Survey Division—W. H. Hannum, Superintendent

Latin-American Survey Division—S. G. Inman, Superintendent,
25 Madison Avenue
H. E. Jensen, Assistant

Southeastern Asia Survey Division—W. G. Shellabear, Superintendent

Near East Survey Division—Stanley White, Superintendent,
156 Fifth Ave.

Philippine Islands Survey Division—Harry Farmer, Superintendent
R. E. Marshall, Assistant

Literature Survey Coordination Division—Eric E. North, Superintendent

Educational Survey Coordination Division—J. S. Seneker, Superintendent
Otto Mayer, Assistant

Evangelistic Survey Coordination Division—C. J. Howard, Acting Sup't

Geographical Survey Coordination Division—Samuel W. Boggs, Sup't

Medical Survey Coordination Division—David Bovaird, Superintendent
John MacMurray, Assistant

Social and Industrial Survey Coordination Division—To be appointed

Home Missions Survey Department

R. E. Diffendorfer, Director

Henry J. Fry, Assistant Director

Assistant in Charge of Home Mission Coordination—J. S. Stowell
Assistant in Charge of Home Mission Agencies Recommendations—W. H. Wilson
City Survey Division—G. G. Hollingshead, Superintendent
New York Metropolitan Survey Division—H. P. Schauffler, Supt.
Town and Country Survey Division—E. DeS. Brunner, Superintendent
Outlying Territories Survey Division—
American Indian Coordination Division—G. E. E. Lindquist, Supt.
Migrant Groups Coordination Division—C. L. Fry, Superintendent
New Americans Coordination Division—C. M. Sears, Superintendent
Orientals in the U. S. Coordination Division—Geo. W. Hinman, Supt.
Spanish Speaking Peoples in the U. S. Coordination Division—
American Negro Coordination Division—C. E. Haynes
Industrial Relations Coordination Division—Howard Gold
American Educational Department—Robert L. Kelly, Director.
- American Educational Coordination Division—B. Warren Brown, Superintendent.
- Denominational and Independent Educational Institutions Division—Calvin H. French, Superintendent.
- Tax-Supported Universities and Schools Division—Richard C. Hughes, Superintendent, 19 La Salle St., Chicago, Ill.
- Theological Seminaries Division—Ozora S. Davis, Superintendent, 19 South La Salle St., Chicago, Ill.

American Hospitals and Homes Department—Frank C. English, Director
Ministerial Support and Relief Department—
- Joseph B. Hingeley, Director
- Samuel J. Greenfield, Assistant Director

American Religious Education Department—
- Walter S. Athearn, Director
- W. N. Hansen, Assistant Director

Survey Statistics Department—
- R. Kilborn, Director

Temperance and Moral Welfare Survey Department

AUXILIARY GROUP

C. C. Miles, Acting Group Executive
G. Vestervelt, Budget Representative

Personnel Department

John G. Olmstead, Acting Director

Placement Division—John G. Olmstead, Superintendent
Men's Branch—John G. Thorne, Manager
Women's Branch—Mrs. Charlotte P. Simpson, Manager
Records Branch—J. Frank Cornelius, Manager
Health Division—Mrs. Cora M. Bowman, Acting Superintendent

Sales Department

Herbert L. Hill, Director
Archer E. Hoffman, Acting Assistant Director

Office Service Department

Charles C. Miles, Director

Storage and Forwarding Department

Charles C. Miles, Director

Treasury Department

George M. Fowles, Director
Richard M. Fowles, Assistant Director

Accounting Division—Louis Smith, Superintendent
Audit Division—George K. Cox, Superintendent
Receipt Disbursement Division—

Purchase Department

S. T. Edgerton, Acting Director

Negotiation and Contracting Department—
Information and Follow-Up Department—

PROMULGATION GROUP

Abram E. Cory, Group Executive
A. W. Armour, Associate Group Executive
H. C. Sargent Budget Representative

FIELD DEPARTMENT

Abram E. Cory, Director

ate Organization Division—L. F. Bower, Superintendent
G. M. Boyd, Assistant

unty Organization Division—John H. Voris, Superintendent
T. D. Preston, Assistant

hurch Organization Division—A. E. Isaac, Superintendent

olored Promotional Division—W. W. Alexander, Superintendent
Adolphus Lewis, Associate Superintendent

onstituent Relations Division—E. C. Cronk, Superintendent

'omen's Cooperation Division—Mrs. E. C. Cronk, Superintendent

'ransportation and Accommodations Division—A. H. Skean, Superintendent

peakers Bureau Division—Keith Vawter, Superintendent
Hugh Orchard, Associate Superintendent
W. L. Symons, Associate Superintendent
Conference and Convention Branch— Henry H. Welles
Denominational Meetings Branch—
Commercial and Secular Branch—

'chedules and Records Division—Carl Van Winkle, Superintendent
Activities Branch—Edna Thompson, Manager
Enrolled Workers Branch—Mrs. F. M. Webb, Manager
Mailing Lists Branch—George L. Leonard, Manager
Properties Branch—
Historical Branch—

Deputations Division—Charles H. Pratt, Superintendent
J. V. Latimer, Associate Superintendent

Travelers Information Division—

Men in the Field

Alabama, Grogan, J. O., Mezzanine Floor, Jefferson County Bank Bldg., Birmingham, Ala.
Arizona, Raley, E. D., Y. M. C. A., Phoenix, Ariz.
Arkansas, Kirkpatrick, 1114 A. D. U. W. Bldg., Little Rock, Ark.
California, Northern, Briggs, A. H., 856 Phelan Bldg., San Francisco, Calif.
California, Southern, McGaughey, J. A., 435 Van Huys Bldg., Los Angeles, Calif.
Colorado, Shuder, H. A., Edmundson, G. R., 400 Chamber of Commerce Bldg., Denver, Colo.
Connecticut, Alling, M. R., 226 Pearl St., Hartford, Conn.
Delaware, Elliott, R. J., Bible House, Baltimore, Md.
Dist. of Columbia,
Florida, Dodge, R. D., 721 Heard Bldg., Jacksonville, Fla.
Georgia, Brannen D. W., 518 Peters Bldg., Atlanta, Ga.
Idaho, Harris, C. W., 423 Empire Bldg., Boise, Idaho.
Illinois, Dobson, R. C., Room 1014, 19 S. LaSalle St., Chicago, Ill.
Indiana, Tullis, Don. D., 309 Occidental Bldg., Indianapolis, Ind.
Iowa, Best, H. R., Omohundro, E. H., Hotel Sanford, Omaha, Neb.
Kansas, Clemmer, Wm. B., 402 Mulvane Bldg., Topeka, Kansas.
Kentucky, Cree, H. J., 101 Todd Bldg., Louisville, Ky.
Louisiana, Sargent, A. H., 303 U. S. Branch Bldg., 606 Common St., New Orleans, La.
Maine, Brooks, A. J., 312 Savings Bank Bldg., Waterville, Maine.
Maryland, Elliott, R. J., Bible House, Baltimore, Md.
Massachusetts, Harvey, Geo. F., Room 425, 6 Beacon St., Boston, Mass.
Michigan, North, Earl, 717 Book Bldg., Detroit, Michigan.
Minnesota, Hubbell, Earl B., 211 Lumber Exchange Bldg., Minneapolis, Minn.
Mississippi, Grogan, J. O., Mezzanine Floor, Jefferson County Bank Bldg., Birmingham, Ala.
Missouri, Downs, Geo. W., Room 1005, 21st St. and Grand Ave., Kansas City, Mo.
Montana, Edworthy, B. V., 309 Silver Bow Block, Butte, Montana.
Nebraska, Best, R. H., Omohundro, B. H., Hotel Sanford, Omaha, Neb.
New Hampshire, Tarney, J. Byron, 806 Amoskeag Bank Bldg., Manchester, N. H.
New Jersey, Wilcox, W. W., 411 Commonwealth Bldg., Trenton, N. J.
New Mexico, Mills, H. R., 24 Whiting Bldg., Albuquerque, New Mexico.

Men in the Field (*Cont'd*)

vada, BRIGGS, A. H., 856 Phelan Bldg., San Francisco, Calif.
w York, WALKER, JAMES E., 45 W. 18th Street, New York City.
orth Carolina, ORR, E. N., 221 Piedmont Bldg., Charlotte, N. C.
orth Dakota, ALLISON, C. V., 13 A. O. U. W., Bldg., Fargo, No. Dakota.
io, ANDERSON, WM. K., 74 E. Gay Street, Columbus, Ohio.
lahoma, PATTERSON, N. P., 813 First National Bakn Bldg., Oklahoma City, Akla.
egon, BRONSON, B. F., 420 Platt Bldg., Portland, Oregon.
nnsylvania, SWARTZ, MORRIS R., 202 North Third St., Harrisburg, Pa.
hode Island, CONANT, HAMILTON S., 420 Caesar Misch Building, Providence, R. I.
uth Carolina, GILBERT, H. F., 904 Nat'l Loan & Exchange Bank Bldg., Columbia, S. C.
uth Dakota, HUBBELL, EARL B., 211 Lumber Exchange Bldg., Minneapolis, Minn.
nnessee, MOORE, JERE. A., 309 Stahlman Bldg., Nashville, Tenn.
xas, KURTZHALZ, CHAS., HADSELL, W. L., 613 Sumpter Bldg., Dallas, Texas.
tah, ALDERMAN, A. G., 412 Atlas Bldg., Salt Lake City, Utah.
rmont, MCFARLAND, PROF. R., 36 Battell Block, Middlebury, Vt.
irginia, MILES, R. W., 806 Chamber of Commerce Bldg., Richmond, Va.
ashington, Eastern and Northern Idaho, FISKE, N. M., CARPENTER, W. D., 422 Peyton Bldg., Spokane, Wash.
ashington, Western, TIPPETT, E. H., 4030 Arcade Bldg., Seattle, Washington.
est Virginia, ROSS, F. E., 408-10 Prunty Bldg., Clarksburg, W. Va.
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Tyler Dennett, Director

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hoenix, Arizona

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ittle Rock, Ark.

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CHAPTER XXVI

GENERAL TALKING POINTS

Relation of the Federal Council Through Its Commission Upon Interchurch Federations to the Interchurch World Movement

In view of the fact that the Federal Council of Churches has been officially directed to give attention to the development of local and state interchurch councils or federations, and in view of the fact that the Interchurch World Movement must of necessity carry on practically all its field work through groupings of the same character, the relationship of the two at this particular point becomes one of fundamental importance. The following is the understanding of this relationship as developed in a conference in which Rev. Charles S. Macfarland, General Secretary of the Federal Council, S. Earl Taylor, General Secretary of the Interchurch World Movement and Fred B. Smith, Chairman of the Commission on Interchurch Federations of the Federal Council and also Chairman of the Convention Committee of the Interchurch World Movement, participated:

First: Both the Federal Council and the Interchurch World Movement are seeking earnestly and sincerely the development of permanent interchurch councils or federations in the states, local communities and cities of the whole country, and in view of this common desire, an unusual intimacy is to be maintained upon this point.

Second: The Interchurch World Movement, whenever it approaches any given state, town or city, will seek to discover what cooperative movements already exist among the churches in these places and where they are of a worthy, comprehensive type, will in every case seek to cooperate with them. One of the following methods being pursued as the special issues may seem to warrant:

1. The Interchurch World Movement in that state, city or locality to be carried out by the existing federation.

2. The existing federation will appoint a special committee to carry out the plans and purposes of the Interchurch World Movement.

3. The existing federation to exercise its good office in calling together an adequate group of representatives of all the

Churches and all the Christian agencies for the purpose of organizing a special Interchurch World Movement Committee.

NOTE: These principles have been observed in the platform and pamphlet utterances of the Interchurch Movement.

Third: The Federal Council of Churches, through its Commission on Interchurch Federations, and indeed, through all of its Commissions, on its part, will seek to protect the large interest of the Interchurch World Movement from being placed in the hands of inadequate federations and through them subjected to executive leadership which would be impossible upon the larger program. This in recognition of the existence of some so-called federations which have really never functioned and are in the hands of incompetent leaders.

Fourth: Both the Federal Council of the Churches of Christ in America and the Interchurch World Movement will seek during the process of the work to eliminate sentiment, or special anxiety concerning prerogatives, and to work unitedly for the best interest of the Kingdom of God and the larger program of permanent cooperative effort in Protestant Christianity; each being ready to modify plans at any time when this larger ideal seems to demand such revision.

Knocking the Church

If you took all church members off the boards of directors of the at social service agencies would there be many names left? The urch is the mother of hospitals, nursing, child care, social settlements d other philanthropic and humanitarian movements. If there were church none of these agencies would exist.

The Greenhut Building

Not even the Government's use of the Greenhut building as a barkation hospital gave it the fame it acquired through its lease by the terchurch World Movement. The ten-year lease at an annual rental $350,000 has been criticised as a piece of wildest extravagance. It presents, in fact, the biggest single economy effected by the Movement, d one of which any commercial organization might well be proud. Dr. George M. Fowles, Treasurer of the Movement, pointed out in sponse to a query at the Atlantic City Conference, space is so difficult get in New York, that at the time of the lease of the Greenhut building, e staff was in ten different places, for which it was necessary to pay to three and four dollars a square foot. We are getting the Greenhut ilding at 70 cents a square foot.

So attractive was the deal that at any time a sub-lease could be made at a profit. The Movement is paying at the rate of $70,000 per floor, and has already had an offer of $100,000. This would mean a profit to the Movement, if it cared to sell, of $1,500,000, not a bad margin on a transaction of $3,500,000. The economy and other advantages of having all departments of the Movement in one building are self-evident. With all the facts before one, the lease of the Greenhut building becomes an eye-opener, not of the Interchurch World Movement's extravagance but of its magnitude, and the solid judgment with which its finances are managed.

Fewer Wheels

Whatever unifies, simplifies. One of the prime objects of the Interchurch World Movement is to *decrease* machinery. Wherever possible it utilizes city federations and other existing organizations. It is a clearing house for evangelical denominations. It organizes a cooperative force. For the biggest possible job it provides the fewest possible wheels.

Striking Sayings at Atlantic City

"God has done as much in the last five years as in a hundred, so we must quicken our pace."

—John R. Mott.

"Now we have solid ground under our feet for the first time. * * * This day has given us to believe we will not fight among ourselves, but will work together. We are within striking distance of victory."

—S. Earl Taylor.

"If this movement is not of God it ought to fail; if it is of God, nothing can stop it."

—Abram E. Cory.

"The World Survey Conference is a substantial beginning upon a great world program.

"If jealousy and suspicion are allowed to creep in, the Movement will be disrupted. Such a possibility is unthinkable in a movement in which everyone is a Christian, pledged to work for God."

—John D. Rockefeller, Jr.

CHAPTER XXVII

ADVERTISING AND DISTRIBUTION DEPARTMENT

Function of the Department

It is the function of the Advertising and Distribution Department arrange for the presentation of the Movement through paid advertise- nts, and to make contracts for and supervise the insertion of adver- ng matter.

To coordinate, plan and arrange for the creation, display and dis- ution of free promotional literature (posters, booklets, circulars, grams, etc.), and lantern slides and other properties. To formulate ns covering the character and standard of literature, lantern slides l other properties required for educational campaigns.

To pass upon requests for literature, lantern slides, etc., before ense may be incurred in their preparation and to determine in co- ration with the issuing unit, in the light of all available data, the ntity to be created, the minimum to be carried in stock, if any, the nt of delivery and to see that these requirements are properly entered n such requisitions as are authorized.

To be responsible for the effective distribution of literature, slides, . To organize and supervise the necessary local and traveling forces operators to meet the requirements of the program in connection with t stereopticon views.

Cooperation of State Secretaries

State secretaries can cooperate efficiently by promptly advising the vertising and Distribution Department the quantity of literature, mphlets, booklets, and publicity supplies and materials which they distribute to advantage.

The Advertising Plans

The plans of the Advertising Department provide for a series of lve advertisements in the monthly and weekly religious publications, ting with a series of stewardship advertisements in February.

Advertisements will be inserted in the March and April magazines general circulation, including two double spreads and two single es in the *Saturday Evening Post.* The metropolitan daily newspapers

will carry special copy upon the subject of stewardship in February, to be followed with a series of ten advertisements in March and April in the daily and weekly newspapers throughout the country.

Distribution of Publicity Supplies and Materials

Publicity supplies and materials including pamphlets and literature will be distributed at the Pastors' state conferences and at the county conferences. Plans for the distribution of posters and supplies for the Financial Campaign will be announced from the offices of the state secretaries and state campaign managers.

Literature

The policy of literature distribution for the present will be as follows:

Each state office will be supplied with samples of all the Interchurch World Movement literature which is available for free distribution. Sufficient quantities of the promotional literature will be furnished the state secretary for his personal use, and so he may include various enclosures in the letters which he is sending out from day to day. State secretaries should notify C. S. Clark, Acting Director of Advertising and Distribution, 43 West 18th St., New York, of the quantity of such free literature needed.

When a large quantity of literature is desired by an individual or for a conference or church meeting within the state, it should be ordered through Mr. Clark. Literature will be sent in quantity *only on orders*.

CHAPTER XXVIII

SALES DEPARTMENT

Why Needed

In planning the organization of the Interchurch World Movement it was desired to have just one place to which should go all orders for purchases from any department of the Movement. For this purpose the Sales Department was created.

Present Scope

At the present time the Sales Department is handling the text books and all other books and literature formerly sold by the Missionary Education Movement, and all literature that is for sale for all departments of the Interchurch World Movement. A Lantern Slide Department for the rental of lantern slides will be opened soon, due notice of which will be given by sending out a list of the lectures for rent, terms, etc. It is the plan of this department to gradually open depositories in several of the principal cities of the country for the rental of lantern slides and the sale of stereopticon lanters.

We are now prepared to fill orders for stereopticon lanterns, moving picture machines, etc., and will be glad to receive any inquiries regarding prices from persons desiring information or to purchase machines.

Sales Representatives at Conferences

At many of the conferences held by the Interchurch World Movement throughout the country, a representative of the Sales Department goes as one of the team. His special functions are to sell text books, take orders for literature of all kinds, secure subscriptions to *World Outlook* and *Everyland* and be a general source of information.

Where to Send Orders

All orders for material, or inquiries concerning same, should be addressed to Interchurch World Movement, Sales Department, 45 West 18th Street, New York City.

CHAPTER XXX

FORWARD MOVEMENTS AND OFFICERS IN CHARGE

ASSOCIATE REFORMED PRESBYTERIAN

Rev. F. Y. Pressly, Chairman Board of Foreign Missions,
Due West, South Carolina

NORTHERN BAPTIST CONVENTION

New World Movement

Rev. J. Y. Aitchison, General Director
200 Fifth Ave., New York City

THE BRETHREN CHURCH

Committee on Interchurch Cooperation

Rev. J. Allen Miller,
Ashland, Ohio

THE CHURCH OF THE BRETHREN

Five Year Forward Movement

Rev. Charles D. Bonsack, Director
Elgin, Illinois

UNITED BRETHREN

United Enlistment Movement

Rev. S. S. Hough, Executive Secretary
416 Otterbein Press Bldg., Dayton, Ohio

CHRISTIAN CHURCH

The Forward Movement

Rev. Warren H. Dennison, Superintendent
27 C.P.A. Bldg., Dayton, Ohio

CHURCHES OF GOD

Centennial Forward Movement

Rev. J. L. Updegraph, Field Secretary
818 Cory St., North, Findlay, Ohio

CONGREGATIONAL CHURCH

Congregational World Movement

Rev. Herman F. Swartz, General Secretary
287 Fourth Ave., New York City

DISCIPLES OF CHRIST

Men and Millions Movement

Rev. Abram E. Cory, Secretary
45 West 18th St., New York City

Mr. Henry G. Bowden, Associate Secretary
222 West Fourth St., Cincinnati, Ohio

EVANGELICAL ASSOCIATION

Forward Movement

Bishop Lawrence H. Seager, Executive Secretary
Napierville, Illinois

Rev. J. R. Niergarth, Assistant Executive Secretary
245 North Monroe St., Bay City, Michigan

EVANGELICAL UNITED

Our Forward Movement

Bishop W. F. Heil, Campaign Director
1107½ Turner St., Allentown, Pennsylvania

Bishop M. T. Maze, Campaign Director
Lemars, Iowa

Rev. H. Franklin Schlegel, Chairman Executive Committee
449 West Chestnut St., Lancaster, Pennsylvania

Rev. E. S. Woodring, Secretary
446 East Broad St., Tamaqua, Pa.

FRIENDS IN AMERICA

The Forward Movement

Rev. Levi T. Pennington, Director
101 South Eighth St., Richmond, Indiana

METHODIST EPISCOPAL

Centenary Conservation Program

Rev. D. D. Forsyth, Chairman
1701 Arch St., Philadelphia, Pennsylvania
S. Earl Taylor, General Secretary
111 Fifth Ave., New York City
Rev. Edgar Blake, General Secretary
111 Fifth Ave., New York City
Rev. John W. Hancher, Associate General Secretary
58 East Washington St., Chicago, Illinois
Rev. Christian F. Reisner, Associate General Secretary
131 West 104th St., New York City

METHODIST EPISCOPAL, SOUTH

Centenary Conservation Program

Rev. W. B. Beauchamp, General Secretary
810 Broadway, Nashville, Tennessee

METHODIST PROTESTANT

The Increase Campaign

Rev. Crates S. Johnson, Executive Secretary
507 Pittsburg Life Bldg., Pittsburg, Pennsylvania

METHODIST, WESLEYAN

Forward Movement

Rev. E. F. McCarty, Executive Secretary
330 East Onondaga St., Syracuse, New York

MORAVIAN CHURCH

Larger Life Campaign

Rev. John S. Romig, Secretary
1411 North 17th St., Philadelphia, Pennsylvania

PRESBYTERIAN CHURCH IN THE U. S.

Presbyterian Progressive Program

Rev. William Fred Galbraith, Secretary
407 Times Bldg., Chattanooga, Tennessee
Rev. S. Walter McGill, Campaign Manager
Times Bldg., Chattanooga, Tennessee
Rev. A. D. P. Gilmour, Chairman
158 West Hampton Ave., Spartanburg, South Carolina

PRESBYTERIAN CHURCH IN THE U. S. A.

New Era Movement

Rev. William Hiram Foulkes, General Secretary
156 Fifth Ave., New York City
Rev. Barclay Acheson, Associate General Secretary
156 Fifth Ave., New York City

CUMBERLAND PRESBYTERIAN

Educational Endowment Commission

Mr. F. A. Seagle, Secretary-Treasurer
Cumberland Presbyterian Educational Endowment Commission
Chattanooga, Tennessee

UNITED PRESBYTERIAN

The New World Movement

Rev. George E. Raitt, General Secretary
United Presbyterian Publication Bldg., Pittsburg, Pennsylvania
Rev. J. Alvin Orr, Chairman
N. S., Pittsburgh, Pennsylvania

REFORMED CHURCH IN AMERICA

Progress Campaign

Rev. W. I. Chamberlain, General Secretary
25 East 22nd St., New York City
Rev. Theodore F. Bayles, Executive Secretary
25 East 22nd St., New York City

THE REFORMED CHURCH IN THE U. S.

Forward Movement

Rev. Joseph H. Apple, Executive Secretary
15th and Race Sts., Philadelphia, Pennsylvania
Rev. William E. Lampe, Secretary of Commission
15th and Race Sts., Philadelphia, Pennsylvania

SEVENTH DAY BAPTIST

New Forward Movement

Mr. Walton H. Ingham, Director General
Fort Wayne, Indiana
Rev. Edwin Shaw, Secretary
Plainfield, New Jersey

19,542

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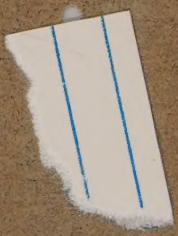

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